THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

MR. EDITOR,—As our Church has recently invited our attention to the Conversion of St. Paul, I have selected some verses on this subject, from a volume of poetry published in London in 1828. The volume is entitled "The Christian Year: Thoughts in Verse for the Sundays and Holydays throughout the Year." H. E.

THE mid-day sun, with fiercest glare
Broods o'er the hazy, twinkling air;
Along the level sand
The palm-tree's shade unwavering lies,
Just as thy towers, Damascus, rise
To greet yon wearied band.

The leader of that martial crew
Seems bent some mighty deed to do,
So steadily he speeds,
With lips firm closed and fixed eye,
Like warrior when the fight is nigh,
Nor talk, nor landscape heeds.

What sudden blaze is round him pour'd,
As though all heaven's refulgent hoard
In one rich glory shone?
One moment—and to earth he falls:
What voice his inmost heart appals?
Voice heard by him alone.

For to the rest both words and form
Seem lost in lightning and in storm,
While Saul, in wakeful trance,
Sees deep within that dazzling field
His persecuted LORD reveal'd
With keen, yet pitying glance:

And hears the meek upbraiding call,
As gently on his spirit fall,
As if the Almighty Son
Were prisoner yet in this dark earth,
Nor had proclaim'd his royal birth,
Nor his great power begun.

"Ah! wherefore persecutest thou me?"
He heard and saw, and sought to free
His strain'd eye from the sight:
But Heaven's high magic bound it there,
Still gazing, though untaught to bear
The insufferable light.

"Who art thou, LORD?" he falters forth:
So shall sin ask of heaven and earth
At the last awful day,
"When did we see thee suffering nigh,
And pass'd thee with unheeding eye?
Great GOD of judgment, say!"

Ah, little dream our listless eyes
What glorious presence they despise,
While in our noon of life,
To power or fame we rudely press—
CHRIST is at hand to scorn or bless,
CHRIST suffers in our strife.

And though heaven's gate long since have closed,
And our dear LORD in bliss reposed
High above mortal ken,
To every ear in every land
(Though meek ears only understand)
He speaks as he did then.

"Ah! wherefore persecute ye me?
'T is hard ye so in love should be
With your own endless wo;
Know, though at GOD's right hand I live,
I feel each wound ye reckless give
To the least saint below.

I in your care my brethren left,
Not willing ye should be bereft
Of waiting on your LORD;
The nearest offering ye can make—
A drop of water—for love's sake,
In heaven, be sure, is stored."

O by those gentle tones and dear,
When Thou hast stayed our wild career,
Thou only hope of souls,
Ne'er let us cast one look behind,
But in the thought of JESUS find
What every thought controls.

As to thy last Apostle's heart
Thy lightning glance did then impart
Zeal's never-dying fire,
So teach us on thy shrine to lay
Our hearts, and let them day by day
Intenser blaze and higher.

And as each mild and winning note
(Like pulses that round harp-strings float,
When the full strain is o'er)
Left lingering on his inward ear
Music, that taught, as death drew near,
Love's lesson more and more.

So, as we walk our earthly round,
Still may the echo of that sound
Be in our memory stored;
"Christians! behold your happy state:
CHRIST is in these, who round you wait:
Make much of your dear LORD!"

BIOGRAPHY.

WILLIAM GILPIN.

To those who have read the life of Bernard Gilpin, the following [illegible] descendant and biographer will have a double interest. He was born about 1724.

But as connected with Boldre, the most important light in which we can view him is as its clergyman. For thirty years he occupied its pleasant vicarage, which is more than a mile from the church, and beautifully situated on a woody slope, and commanding between the intersections of opposite eminences a fine view of the sea and the Isle of Wight, a residence fitly bestowed on one of so much natural and cultivated taste, but who allowed not the pursuits of the imagination to interfere with those of a higher and holier avocation. As a proof of it, he acquired the love and veneration of the lowest of his parishioners. No simple pastor nearer on a level of mind with themselves could have won more genuine attachment than this man of highly informed and delicate intellect. He came, finding the parish inhabited by a wild, ignorant, unruly horde; and, by his mild control, his unwearied instruction, and his fatherly persuasion, he left it a model for the neighborhood. In his last publication, prefatory to the second sale of his drawings for the benefit of his little endowment, he thus speaks of the place: "Forests afford so much plunder of different kinds, especially in deer-stealing, lopping timber, and poaching, that the neighboring parishes are much tainted with idleness, dissipation, and dishonesty. As the parish of Boldre, which lies altogether in New Forest, is far from being a scene of the most exact regularity, I thought I could not be of more service to it than by founding a little parish school, in which the chief stress should be laid on inculcating religious principles." He accordingly built a school-house, and endowed it for ever out of the profits of his mere hours of amusement, so as to educate and clothe twenty boys and twenty girls; an institution of incalculable benefit in such an irregular tract of country. He was the mainspring, too, in establishing a workhouse at Boldre, on an improved plan, too extensive to be here detailed; but he published an account of it, and there is a short report of its management among those of the "Society for Bettering the Condition of the Poor."

His preaching was very effective. What the matter of his sermons consisted of may be seen in the volumes given to the world; but as to the delivery of them, the present writer, though never having heard him, has been uniformly told by those who had, that the gravity, the warmth, the persuasiveness with which his discourses were uttered, would never be forgotten by them. Of his success in reforming the evil habits of individuals, and in leading them to religion, many anecdotes were formerly current, as well as of his excellent methods of training up others in virtuous habits. That some of his flock were under his discipline may be seen in the "Life of William Baker," which he published; but, of course, he ascribed less in it to his own personal exertion than others would have assigned him. He took a kind interest in the concerns of all around him; and his good sense made his piety greatly more available to their welfare, than if he had been the merely well-intentioned enthusiast. Warner has well instanced one point of his usefulness in writing some simple but striking epitaphs for a few of those he buried. Were it more generally the custom for the clergy to prepare these records, "without partiality and without hypocrisy,' and were the laity more willing to intrust them to such parties, we should see our churchyards better furnished with lessons for the "rustic moralist." Mr. Gilpin's own tomb has an inscription of a plain, reflective character, evidently meant for the perusal of the humble congregation who linger about a country burying ground. It was probably written in his old age, and though it is touching, it hardly seems quite so happy as some he wrote for others.

"In a quiet mansion, beneath this stone, secured from the afflictions, and still more dangerous enjoyments of life, lie the remains of William Gilpin, sometime vicar of this parish; together with the remains of Margaret, his wife. After living above fifty years in happy union, they hope to be raised in GOD's due time (through the atonement of a blessed Redeemer for their repented transgressions) to a state of joyful immortality. Here it will be a new joy to see several of their good neighbors, who now lie scattered in these sacred precincts around them. He died April 5th, 1804, aged 80. She died July 14th, 1807, at the age of 82."

One of the largest sized small-leaved maples I have ever seen overhangs the good man's place of rest; not inappropriately, when we remember how much he loved "the greenwood shade," and what an intimate acquaintance he formed with every tree remarkable for its age, size, beauty of outline, or luxuriance of foliage which grew within his sylvan circuit.

MISCELLANY.

THE PITTSBURGH THEATRE.

MUCH was said when this institution went into action of the happy influence it might be expected to have in the place. The liberality and public spirit of those who founded it, were praised in the highest terms; the arrangements made for carrying its purposes into effect, were said to be equal to any thing of the kind in the United States; the prospect of what was to be accomplished by its means was represented to be altogether of the most brilliant character. It was to be no common stage; it was to be of the most respectable order of stages; it was to realize in [illegible] ticular provision for moral instruction. It was to be consecrated to the "legitimate drama;" aye, to the *legitimate* drama, the drama as it ought to be, the drama as it has always been considered to be, when defended against the objections that have sometimes been made to it by the severe morality of the pulpit and the schools. It was to be "a school of morality," where nightly lessons should be given on the value of virtue and the worthlessness of vice; where the mirror of truth would be held up to the wicked of all classes, to let them see their own ugly features, and errors and prejudices of every hateful kind would be exposed and corrected; where the sensibilities of the chaste should meet with no shock, and the delicacy of refined feeling would be always respected and cherished. And it was to be also a school for the improvement of the mind. Thought was to be quickened there, and taste made vigorous and pure. The tone of manners in Pittsburgh was to be raised, and the humanizing influence of letters diffused over the general mind. The aged were to go there to be entertained with the rational pleasures of the soul, and the young were to be drawn thither in order to be made wise, and virtuous, and happy, in spite of themselves. The result of all was to be a new and splendid era, in the history of the dusky metropolis for whose benefit all this array of good was prepared.

So the case stood at the commencement; and early in the season, accordingly, the thing went into operation, in the midst of all manner of eclât and noise. Advertisements flamed from every street corner and from every public post. The newspapers, faithful *creatures!* gave them still wider circulation. Some of them vied with each other in lauding the performances to the skies. Their *disinterested* praises were for a while without intermission. "*Puff—puff—puff—puff*," was the order of the day, week after week. One of the little steamboats that are sometimes heard puffing and splashing up the Monongahela, could not put itself out of breath to more purpose. Thus the game was kept up; the theatre was lighted every night, the walls were plastered every day with playbills, and every week the "steam presses" puffed like all the world. If they had been *paid for it*, honest creatures! they could not have puffed better.

And how have all these fair promises and proud beginnings ended? It is perhaps too soon to talk of the *end* of them; they will issue in things, no doubt, more worthy of notice, than any we have yet to remark upon. But it is time to make *some* inquiry concerning the practical form which the mighty experiment has been found to assume. Due space has been given for the system to show something of its merits, in actual operation, and now we are authorized to ask, *What has it done?* Which of all its promises has it fulfilled? In what respect has it been true to the *theory* of its own institution? What reformation has it wrought? What *refinement* has proceeded from its action? What light has broken forth upon our society from the fountains of thought it has opened, the treasuries of knowledge it has unlocked?

Is there not mockery in the very proposition of such questions? Is there a solitary individual in the place, who honestly thinks that the theatre has done any good in Pittsburgh? We believe there is not. Every body knows that the operation of it has *not* been to promote intelligence, refinement, or virtue. The managers know it—the actors know it—the men and women who go there know it—the newspaper editors, who have tried to puff the thing into notice, or who have lent, and are still lending, their columns to the purpose of bringing its bills before the public eye, *know it well.* Whatever may be said of theatres in the abstract, or however fraught with blessings they may be found to be in other places, it is certain that *our* theatre, the nonpareil theatre that was to have been of *Pittsburgh*, has not helped the cause of good morals, nor contributed to refine in any way either the heads or the hearts of those who have had the benefit of its lessons. On the contrary quite, it has done as much to "corrupt good manners," visibly and palpably, as it was ever calculated it could do in so short a time by the most squeamish puritan in the place. Intemperance has grown fat underneath its friendly shadow. Blasphemy has acquired confidence and strength from its patronage. The festering growth of impurity has been quickened within the hot-house of his genial breath. Lessons of dishonesty have been enforced upon the minds of the young through its influence, and temptations held forth to make them as bad in practice as in principle. These are some of the grosser forms of the mischief that has already begun to be effected. There has been beside, an enervating, dissipating, *soul-obtunding* influence at work, in relation to the whole theatre-going population, which it were vain to attempt to define or calculate in all its parts, but which nevertheless must be regarded as involving an injury to society no less deep than all that has been mentioned.

We have not taken up this subject, however, for the purpose of entering into any review of the effects already wrought in this place by the theatre; but merely to call attention to the *degradation* by which it has come to be characterized in its own form, on the showing of its own nightly bills of fare—a degradation which the most careless of the votaries of fashion may be supposed capable of appreciating, and which of itself is pledge abundant of the real character of its effects, independently of all conclusions that might be come to from an observation of these effects themselves. Where now is the *legitimate* drama, with the promise of which the magniloquent affair went some months since into operation? Is that *its* programme which is seen staring the passer by from every corner of our streets? Is that *its* soul and substance which is brought forth nightly upon the Thespian boards of Fifth-street, for the entertainment of the motley mass that are led thither by its attractions? *Admissi, risum teneatis, amici?* Why, it looks for all the world like a mountebank show. If it were not for the veracious testimony of the play-bills themselves, backed by the no less veracious words of the newspapers whose *business* it is to puff the whole concern, one might be pardoned for imagining it all a mere burlesque upon the true stage, made up mainly of low buffoonery and undignified harlequin tricks, such as only the most illiterate can take pleasure in, and such as certainly care for neither sentiment nor thought on the part of those who minister in its performances. A very prominent part of the bills, certainly, has been occupied of late with notices that seem low enough in all conscience for the ambition of the most common strolling company of pretenders to the histrionic art. We remember well how it was said in defence of the new theatre, that it would tend to put down the low-[illegible] before, and thus contribute to the reformation of society. But really as the thing goes now, it is hard to see what mighty improvement has yet taken place in this respect on the good olden times that are gone by. A piece of some dignity is brought out, it is true, from time to time; but it is very manifest that the main strength of the entertainment is not considered as lying in any thing of that sort. The grand attraction of the show, that by which it holds most plainly the brittle tenure of its existence in the public favor, is found in its condescensions to the jack pudding taste of the rabble; and if we may judge from the actual course the thing has been taking for some time past, this particular feature of it is likely to become still more marked, till in the end the bright and beautiful genius of the drama shall have been transformed on *our* stage, alas for the monstrosity! into a mere caricature of itself, clothed with all manner of tricks and comicalities, to make fools laugh and children to clap their hands. The legitimate drama must surely be in a bad plight, when compelled to call in the aid of the famous "statuary representations," the "mammoth man of the west," &c. &c.; and when it would seem as if the performance of the HORSE OTHO was felt to be the very cream of one of its most successful exhibitions; and when such things as *Mother Goose, or the Golden Egg*, must be proclaimed in glaring characters from time to time, in order to secure for it the attendance of a tolerably full house.

It may be said, it has been said, that all this only shows the low state of cultivation that has place in the community. The stage must stoop to the level of the people, because the people are not prepared to come up to its proper elevation. Most complimentary to the good people of Pittsburgh, to be sure! But allowing it to be true, is *this* the way to effect a change? Is it by ministering to vulgar merriment, and exciting childish wonder, and meeting low taste on its own terms, that society is to be at length refined and elevated in all its modes of thinking? And yet if not, what has become of the honesty of the plea, sometimes made by the friends of the theatre, that in supporting it they consider themselves to be promoting the cause of intellectual improvement? We think it high time that any who have been honestly lending the thing their countenance under this impression, should come to a dead pause, and turn to the right-about in relation to the whole affair. Be the drama in the abstract what it may, it is clearly clothing itself with such a form in Pittsburgh that all persons who have any sense of what is right, or any feeling of becoming self-respect, should be ashamed to be seen going to it, or to be heard speaking a word in its defence. It argues, certainly, any thing but refinement or good taste now, for any one to have recourse to its exhibitions either for instruction or entertainment.—*The Friend.*

MORALITY OF THE THEATRE.

DR. BLAIR, after remarking how licentious a spirit prevailed upon the comic stage in Great Britain, not only during the reign of Charles II., but throughout the reigns of King William and Queen Anne, and down to the days of George II., adds, that "he is happy, however, to have it in his power to observe that, of late years, a *sensible* reformation had *begun* to take place." There may be some truth in this feeble observation, but it is little calculated to satisfy the devout Christian, as to the lawfulness of partaking in this species of amusement. We, who write in the year 1805, are compelled to subtract something even from the scanty admission of the Professor of Rhetoric on this subject. We fear that the sensible reformation said by him to have been begun, has not proceeded, and that since he wrote the stage may have been retrograde in respect to its pretensions to moral virtue. An account was lately given in one of the public prints, of the reproduction of an old play, the immorality of which was said to be very gross. The farce of Peeping Tom, not to mention others as indelicate, has been produced in this reign, and has been acted, if we mistake not, even in the royal presence. We have occasionally perused, in the newspapers, prologues and epilogues to the new pieces which have appeared, and in one of these we recollect to have seen the following couplet in ridicule of the good old practice of saying grace:

> "Grace before meat, which, while the dinner cools,
> Is twang'd by knaves, and listen'd to by fools."

We ask, whether the spirit of that place can be other than irreligious and profane, in which there is even a toleration of such sentiments? But, that we may not be thought unfair, we shall touch on the character of two modern plays, which are well known to have acquired a remarkable degree of popularity, and to be by no means deemed exceptionable by the ordinary frequenters of the theatre. One of the plays to which we allude is, *The Cure for the Heart-Ache;* the other is *Pizarro.* We have seen them both in print.

The Cure for the Heart-Ache professes to teach the true mode of curing sorrow, and the universal receipt is to "keep moving;" that is, to divert the mind by a perpetual change of scene. How readily do those who gather their morality from the stage adopt this suggestion:

> ———"the million flit as gay,
> As if created only like the fly.
> To sport their season, and be seen no more."

Company, amusement, dissipation, balls, plays, watering-places—these are the admired, and the only approved remedies, in the case both of a mind oppressed by some afflictive dispensation of Providence, and even of a wounded conscience. The preacher at such a moment endeavors to seize his opportunity of suggesting calm reflection, with a view to religious improvement. He wishes to lay a strong foundation for future hope and joy, by repentance, and faith in a Redeemer. Armed with the authority of Scripture, he exhorts, that if "any man be afflicted, let him pray;" and he is eager to administer consolation, by observing—"that whom the LORD loveth, he chasteneth; and scourgeth every child whom he receiveth." Are not therefore the pulpit and the theatre at variance in this important particular? Do they not, like two physicians, whose pretensions to credit cannot both be admitted, prescribe opposite remedies for the same disorder? Can we, therefore, deem *The Cure for the Heart-Ache* a play worthy of a Christian audience, even though profaneness and licentiousness should not abound in it?

The play of Pizarro, as Mr. Burder has justly observed, is evidently designed to represent the religion of nature as superior to that of revelation. Mr. Burder states that, in the original play, as published in the works of Kotzebue, a Spaniard is represented as saying to a Peruvian, "[illegible] the only true religion." The Peruvian answers—"It is written in our hearts." Spaniard—"You are Heathens." Peruvian—"Leave us in the faith which teaches us to live happily, and die cheerfully;"—and a Christian is made to exclaim—"O GOD! thou hast planted the vine for the Spaniard, and the plantain for the Peruvian. Thou hast placed the cross upon our altars as a symbol of thy favor; but thou also smilest on the sun which decorates the Inca's bosom." The sun is the god worshipped by the Peruvians, and the temple of the sun is the scene of some of these representations.

This play, though purged of some of the most objectionable passages, has a strong tendency to inculcate the infidel principles which are so apparent in the preceding passage; and we have no doubt that the growing unbelief of the present age may be referred in part to the lessons learned from the German schools, and introduced, as we will admit, with occasional reserve, on our own theatres. The "God of Nature" is often invoked in this play. The Spaniards are represented, not as men disgracing the Christian profession, but as wicked and yet real Christians: and the worshippers of the sun as a singularly virtuous people.

On the whole, therefore, our readers will perceive that we adopt the observation of Dr. Blair respecting the improved morality of the British theatre, with considerable abatements. We are not unwilling, however, to make an important concession to the advocates for this species of entertainment. We will admit that a play, as to its general nature, is a rational amusement. To exhibit on a stage those scenes which have constituted the grand epochs of history; to represent to the life the characters of the chief personages whom historians have described; to become inspired by the same passions; to imitate their voice and gesture, and to portray their precise feelings in so exquisite a manner, as to be for the moment the very person who is represented, and thus to draw forth all the sympathies of a surrounding audience, is a great and surprising art. Oratory of every kind naturally excites admiration. When, therefore, a youth of uncommon talents as an actor, appears, we are willing to ascribe the disposition to see him act, not to a *total* insensibility of the corruptions of the theatre, but rather to a want of that degree of hatred to those corruptions which is sufficient to prevail over an extraordinary temptation. We wish that Mr. Burder had made some admission of this kind; for we think that by such a concession he would have more completely established the cause which he espouses. Let it be fairly acknowledged that the theatre has advantages of a certain kind when compared with other amusements; that it is less frivolous than some of them, and that it recommends itself in a particular manner to intellectual persons: and then let self-denial be practised with respect to the theatre, on the ground that intellectual enjoyment, in the judgment of the devout Christian, is no adequate compensation for the propagation of moral evil. A day is coming when he that hath converted one sinner from the error of his ways, however low his talents, however he may have lived without celebrity, and died unknown beyond the parish to which his labors may have been confined, shall be exalted above the man who has afforded intellectual delight to ten thousand auditors. The one may enjoy the incense of a little earthly fame, and engross the conversation of a day: the other shall shine as the sun in the firmament, and as the stars for ever and ever.—(*London*) *Christian Observer.*

RECREATION.

"WHAT kind of amusement may be safely recommended?"

None, it should be answered, which will necessarily injure ourselves; none which demands the banishment from our minds of the great purposes and duties, and of the solemn destination of human life; none moreover, which must be enjoyed at the expense of others' peace or welfare; none therefore, whose essential food is vanity, whose sole object is a selfish gratification, or whose highest success is a triumph over ignorance or indigence, over any defects of sense, beauty or fortune, which may be attached to our associates. We are allowed no pleasures which surrender the birthright of intellect that Heaven has bestowed upon us, and degrade us to the condition of brutes; nor any degree of sensual indulgence that will obscure the clearness of our conceptions or enfeeble the vigor of our faculties. We are allowed no pleasures that assail the honor or peace, the conscience or virtue, of our neighbor.

Nor are we obliged to resort to such entertainment. We are not driven to the company of those who sit late at the wine, or of those who are chained to the gaming board, and who, though they call it pleasure, are working out a harder task than that of the slave at the oar. We are not compelled to enter the lists with those votaries of fashion whose illustrious ambition it is to rival each other in splendid dresses or equipages; or those votaries of sport, whose glorious enthusiasm hangs upon the whip and spur. There are pleasures, simple, pure and rational, which tread lightly upon the bosom of the earth, and leave no stain upon the fair works of GOD—pleasures, which need not the aid of bustle or show to set them off—which are noiseless, because they are full of satisfaction. They are abroad in the green fields of summer. They are pleasures that build their sanctuary amid the scenes of home. They wander in the regions of knowledge, and literature, and taste. They linger in the interviews of friendship, and friendly conversations. They waken and echo to the harmonies of music. Of such pleasures, nature, and life, and society are full.—*Christian Exam.*

MORAL STATE AND CHARACTER OF THE HEATHEN.

"WHAT," says Mr. Ward, of the Hindoos, "must be the moral state of that country where the sacred festivals, and the very forms of religion lead to every species of vice! Vice, like a mighty torrent, flows through the plains of Bengal with the force of the flood tide of the Ganges, carrying along with it young and old—the learned and the ignorant—rich and poor, all castes and descriptions of people."

"Nearly all the classes of Bedouins," says Raphael, "are addicted to robbery, and regard it as the proper business of their lives. The Bedouin relates with much complacency and pride how many travellers he has met and stripped and killed, and brought home all their spoils in triumph. A sovereign sees a state which he fancies from its political, moral, or physical weakness, may be made an easy prey, and thinks it glorious to murder one half of the population that he may reign over the other!" "Plunder is the regular trade of nearly all the tribes of Bedouins." Athen. v. i. p. 294.

Of an account of a residence at the Friendly Islands, the British Critic observes, "That the reader is sickened with the sanguinary details of barbarous wars between the neighboring islanders; and turns with disgust from scenes too frequently introduced of the dashing out of the brains of Indian warriors with their massive clubs." "Beside other causes of wretchedness in their social life, (i. e. the people of Tahiti,) drunkenness was almost universal, and resulted often in quarrelling, fighting and murder."

"Infants," says Mr. Ellis, of the Society Islands, "were then murdered without reluctance, and without remorse: and generally by their parents or near relatives. The elder missionaries believed that two-thirds of the children were thus sent from the world by the hand of violence." "There was no mutual confidence. No man knew whom to trust, for the foundations of domestic and sacred affection were poisoned, and the rights of others were disregarded. If parents were cruel to their children, children were also cruel to their parents. When parents were old, sick or helpless, they would expose them to die alone, or carry them and throw them into a grave previously prepared for the purpose; stifling their cries and putting an end to their lives by throwing large stones upon them."

"Many of the Buschemen live by plunder and murder, and are guilty of the most horrid and atrocious crimes." Brown, p. 671. "The Stone Indians," says Capt. Franklin, "steal whenever they can, particularly horses. The Copper Indians generally pillage them (i. e. the Dog-ribs) of their women and their furs when they meet. In their wars, he observes, the prisoners of either sex are seldom spared, but slain on the spot with wanton cruelty. The dead are scalped, and he is considered the bravest person who has the greatest number of scalps from the field." p. 95. "They are fond," says Dr. Carey of the Hindoos, "of cherishing the idea that man is merely a machine, and of course not an accountable creature." One day as he was discoursing on the evil of sin, one of the principal people who heard him declared that he had never committed sin in his life. "We can do no wrong," said others who joined in the conversation, "we are only instruments, our will is God in us." If you commit theft, lewdness, or murder, are not these, said he, "your sins?" "O no, they are not our sins, it is God who does it all." Brown, p. 144.—*F. Miss. Chron.*

GOOD OLD BOOKS.

THE present age has produced a large number of very popular, and many excellent books on religious as well as other subjects. Scarcely a paper is opened in which some new ones are not commended. The great evil to be feared from the multiplication of new works is, that old volumes of incomparable excellence may fall into neglect. If a reader would allow himself to be allured by half the attractive titles which the trade furnishes daily, he could find no time for publications of any long standing. Beside, there is a certain sedate gravity in the productions of practical writers of former times, which forbids the hasty treatment for which most of the modern treatises seem to be prepared. Few of the standard writings on experimental religion were composed with an eye to the copy-right, or hurried by the fear of being anticipated. They were the products of profound thoughts and protracted observations, and above all, the results of deep practical religion.

Welcome as all proper methods of making

sacred truth attractive and plain should be, we cannot but suppose that those who are much in the habit of reading the New Testament thoughtfully, will still turn back occasionally, and with new pleasure, to the old-fashioned writers who seem to have been so thoroughly imbued with the New Testament spirit. We would remind our younger readers that there are such authors, and we occasionally throw out a morsel from their rich stores. But they should be studied; they are excellent helps in self-examination; faithful counsellors in spiritual inquiries, uni- [illegible] and the Gospel as the source of all strength, light, and comfort.—*Sunday School Journal.*

COMMUNICATIONS.

For the Churchman.

THE POOR.

Mr. Editor,—The benevolent and sympathizing of your readers have no doubt often thought, during the present severe season, while blessed themselves with every comfort, if not with every luxury of life, how many of their fellow-beings are suffering under the pressure of extreme poverty; how many, too, of their own *communion*,—their *Episcopal brethren*, from the aged layman to the little helpless Sunday scholar,—are sorrowing over the hard lot of want and sickness; and above all, that they are deprived of the cheering and consoling exercises of their beloved Church: in the enjoyment of *this* blessing they might, indeed, forget for a season their various ills; but alas! even of *this* they are bereft, because they have not wherewith to clothe their nakedness and protect them from the chilling winds of winter. Such a reflection as this has probably been suggested to every feeling mind, yet it is to be feared that many, very many, have never been prompted by it to acts of charity, because the suffering objects that gave rise to it have not been seen and known by them *personally*. But it is not the less true that they exist, *for we have seen them*; we have just left them in their wretched abodes of penury, disease, and ignorance, with the *promise* that we would return soon with relief for their wants. We now appeal to you, Christian philanthropists, who read this communication, shall we not make good our promise? Let us not return to your suffering brethren empty-handed. We know that the means abound, and we cannot for a moment suppose that they will be withheld. We ask for a *specific object*. The persons whom we have visited, and in whose behalf we plead, are resident in the immediate vicinity of the Mission Church of the Epiphany, in Stanton Street; some of them are the Sunday scholars of that church, and many would become scholars and attendants on the Church services, if they had suitable clothing. Any assistance to this object, either in money or apparel,—shoes and stockings, flannels, hoods and warm shawls for girls, &c. &c., if deposited with Mr. Frederick R. Lees, 244 Bowery, or at Mr. Wm. Hinton's, 194 Broadway, will be gratefully received and immediately appropriated; and if the consciousness of doing good, and the blessings of the poor, but devout Christian, are valued, you who give will be amply recompensed.

Visiter for District E of the City Mission Society.

For the Churchman.

Answer not a fool according to his folly, lest thou also be like unto him.

Answer a fool according to his folly, lest he be wise in his own conceit.—*Prov.* xxvi. 4, 5.

Mr. Editor,—While you were regretting the other day that the communication of your correspondent S., upon the subject of amusements, was too long for insertion in your paper, I was applying the principle suggested by these proverbs to the same subject. I was disposed at that time to keep my reflections to myself, hoping to find in the Churchman a "*well* written communication" in reply to the extract of "S.," or by way of explanation and modification of the sentiments it contained. But although I may not now meet your wishes, in respect to style, I am encouraged to send you a few lines, which you may think worthy of insertion, for the sake of that other qualification which you recommend. In a word, I shall be brief.

And now to come to the principle. The believer's rule of life, like the wise man's rule for teaching, is a law of opposites. Your correspondent S., in presenting your readers with the extract from Blair, as a guide for the conduct of Christians, has given one part of the law of the Gospel. He has exhibited what the life of our blessed Saviour,—from the commencement of his ministry on earth,—continually manifested, the social character of our holy religion. I need hardly allude to the account of the marriage feast at Cana, and the many other instances of social intercourse which had the sanction of the example and presence of Jesus himself. Nay rather, I might well allude to them. I might express a doubt, whether the company before whom the blessed Saviour did the beginning of miracles, was altogether the counterpart of a modern fashionable assembly. I might suggest, that Christ's example of eating with publicans and sinners, is best followed by those ministers of the Gospel, who shunning scenes of moderate dissipation and excessive recreation, go about doing good to those whom the high and noble of this world call vile and unworthy. But I am getting beyond my limits, and have not yet filled out the rule which S. began to lay down. The other, and in my humble opinion, far more important part of the law of Christian morality, hangs on this question. How far has the believer the sanction of his Master's example, or the precepts of his word, in frequenting entertainments, and participating in amusements in which the spirit of the world prevails? In reference to the danger of those occasions, which worldly men, under the show of giving religious persons an opportunity to improve the morals of society and to sanctify social intercourse, often use, if not designedly, yet most effectually, to baffle their religious influence, and to blunt their spiritual sensibilities, I beg leave to add, as explanatory of the extract from Blair, a short passage from the writings of a justly esteemed practical writer,—the pious and lamented Hannah More.

"The use the Christian makes of the world will not carry him to the length of entangling himself in its snares. Though he maintains a necessary intercourse with men of opposite character, he will not push that intercourse farther than occasion requires. He will transact business with them with frankness and civility, but he will not follow them to any objectionable lengths. He is aware that though a wise man will never choose an infected atmosphere, yet He who fixes our lot in life will protect him in it in the way of duty, and will furnish an antidote to the contagion. A courageous piety doubles its caution when exposed to an impure air; but a prudent piety will never voluntarily plunge into it. It will never forget, that if the corruptions of the world are so dangerous, they are rendered so by those of our own hearts, since we carry about us a constitution disposed to infection. The true Christian will make a conscience of letting it appear, that he differs in many important points from many of those with whom business or society brings him into contact; lest, by the facility and kindness of his general behaviour, they should be led into an error as to his principles. For worldly men, having been accustomed to connect narrowness, reserve, and gloom with serious piety, they might infer from his pleasant deportment and frank address, that his principles were as lax as his manners are disengaged." Y.

For the Churchman.

Mr. Editor,—In a late number of the Churchman, a correspondent under the signature of "S." has furnished an extract from the writings of Dr. Blair, on the subject of amusements. The extract comes recommended, in his opinion, by "its justness of sentiment, beauty of expression, and high authority of its author." I am willing to allow that the extract, viewed as a piece of composition, is a beautiful specimen of that felicity and perspicuity of expression, by which Dr. Blair's sermons are distinguished. Of its *justness of sentiment*, however, I must be allowed to express some doubt. By this commendation, I understand your correspondent to imply that the sentiment of the extract is just what is necessary to be inculcated in the present state of the Christian world. Now I am of opinion that if Dr. Blair were addressing the Christians of our day, he would deem it necessary to exert all his eloquence to guard them against an indulgence in worldly amusements. It requires but little acquaintance with the course of conduct that is usual with many who have been received by baptism "into the congregation of Christ's flock, and have been signed with the sign of the cross, that they might fight manfully under his banner against sin, the world, and the devil," to perceive that they need continually to be warned with apostolical fervor of the danger of conformity to a world that lieth in wickedness. It surely is not necessary *now* to caution professing Christians against cultivating a disposition of ascetic retirement from the ordinary recreations of society. With regard, also, to *the high authority* of the author whose works have supplied the extract in question, I cannot agree with your correspondent. Dr. Blair's authority, as a divine, has long since lost its hold upon the religious world. He certainly had not himself learned the wisdom of St. Paul's preaching,* and therefore cannot teach others "to know nothing but Jesus Christ, and him crucified."

The time is, I hope, far distant when the sermons of Dr. Blair will be viewed as a model by which a minister of Christ should be guided in treating of the distinguishing doctrines of our holy religion. T.

* The writer must be understood as referring to the doctrinal views of Dr. B. and not to his personal piety.—*Ed. Churchman.*

For the Churchman.

The subscriber has observed with much regret several statements, lately published in the Churchman, tending to disparage the exertions of zealous friends and supporters of "the New-York Protestant Episcopal Education and Missionary Society," and to produce erroneous impressions concerning the management of its finances. A list of "delinquent parishes" appended to the last annual report of the Society, drawn up without the knowledge of the subscriber, and it appears without a careful examination of the published statement of his receipts as Treasurer, no less than seven parishes are therein reported as delinquent from which remittances are actually acknowledged on other pages of the report, viz.

Trinity Church,	Fredonia, Chautauque Co.
St. Peter's "	Hobart, Delaware Co.
Christ "	Poughkeepsie, Dutchess Co.
All Saints' "	New-York.
St. Mark's "	do.
Christ "	Manlius, Onondaga Co.
Trinity "	Geneva, Ontario Co.

This inaccuracy is to be lamented as it may produce a want of confidence in the management of the funds; but the subscriber regrets still more to observe intimations thrown out, that the backwardness of the Episcopalians to contribute may cause the drafts of the missionaries to be dishonored. It is too true that the subscriber *has been* and is *now* in *advance* of its funds, but he trusts that while God shall bless him with the ability, no draft of a missionary for his slender quarterly pittance of thirty-one dollars and twenty-five cents shall remain unpaid, and is confident that advances thus made in reliance on the zeal and diligence of his fellow Churchmen will be promptly discharged from the books of the Society. Those books already give evidence of no small liberality and zeal on the part of many; and the subscriber daily finds reason to be thankful for still increasing interest in the noble objects, and in the efforts of the Society, and he indulges sanguine hopes that it is yet to receive support more generous, and more generally rendered, than has ever heretofore been given.

Benjamin M. Brown, Treasurer.

January 29, 1834.

THE CHURCHMAN.

SATURDAY, FEBRUARY 1, 1834.

BISHOP ONDERDONK'S APPOINTMENTS.

Bishop Onderdonk proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

Several valuable communications are in type which have been laid over to make room for Bishop Otey's Address. Others have been received, which shall appear in due course; among which "S. F. C." merits our especial thanks.

For the Churchman.

Mr. Editor,—I have it in charge from my much respected brother, the Bishop of the Diocese of Tennessee, to express, through your columns, his grateful sense of the kind interest which has been excited in this city in behalf of the Church in his Diocese, as manifested by a donation of 300 Prayer-books and 200 Hymns by the Auxiliary Bible and Common Prayer-book Society, and of 130,000 pages of Tracts by the Protestant Episcopal Tract Society; by the collection, in St. Paul's Chapel, on Sunday evening, of $173; by the contribution of $100 by the Christian Benevolent Society of St. Stephen's Church; and by various evidences of Christian kindness and good-will. Nor ought I to omit the expression of my own feelings of high gratification at what has thus been done by my clerical and lay brethren of this city, in aid of the peculiarly promising enterprise of building up, through the scriptural and primitive instrumentality of a devoted, laborious and eminently qualified Bishop, the cause of Christ in a highly interesting and important section of his Church.

In addition to what has been done by this city, the Bishop also wishes grateful mention made of the donation of $10, by the Rev. Dr. Kemper, of Connecticut, toward the forming of a library for the use of candidates for Orders in Tennessee—an example, I would add, worthy to be followed by all who would contribute a very essential help to the interests of the Church in the West. Contributions in further aid of this design, or for the benefit, otherwise, of the Church in Tennessee, may be sent to Mr. James Swords, at the store of Messrs. Swords, Stanford & Co., Broadway.

I am, Rev. and dear Sir,
Your affectionate brother,
Benj. T. Onderdonk.

New-York, Jan. 28, 1834.

[Communicated.]

Agreeably to public notice, the Right Rev. Bishop Otey, of Tennessee, attended on Sunday evening last, in St. Paul's Chapel, in this city. A large and respectable congregation had repaired thither to unite in the stated service of the evening, and hear the expected pleading of the cause of the Church in the West, by the prelate from whom, under God, so great blessings to that church may be reasonably anticipated. The Bishop of this Diocese, and a number of the clergy of the city, were with Bishop Otey in the chancel. After the reading of the Evening Prayer by the Rev. Jackson Kemper, D. D., of Connecticut, the Bishop ascended the pulpit, and delivered the address which will be found in another part of this paper. It was heard with deep interest, and responded to by a collection of $173, to aid the Domestic and Foreign Missionary Society in its operations in Tennessee. A previously notified sermon, on the same evening, in one of our churches, in behalf of a highly interesting, useful, and popular charity, whose necessities would not admit of delay, was, doubtless, not without effect in diminishing both the congregation and collection at St. Paul's.

After the benediction, which was pronounced by Bishop Otey, it was pleasing to see the interest which many members of the congregation took in pressing to pay their respects to him, and bid him *God speed* in the discharge of the high and holy functions to which he had recently been set apart.

Bishop Otey had, on the preceding Thursday evening, at the request of the Rector of the parish, delivered a similar address at the annual meeting of the Christian Benevolent Society of St. Stephen's Church in this city; which has since been responded to by an appropriation of $100 from the funds of that Society, for the benefit of the Church in Tennessee.

On Monday morning the Bishop left this city on his long journey homeward, carrying with him the sincere regards and high esteem of all who had the pleasure of forming his acquaintance, and the heartfelt blessings and prayers of all who have good will toward Zion, not unaccompanied with devout thankfulness to the great Head of the Church for having raised up such a one to be his chief minister in so interesting and important a portion of his kingdom. Bright and encouraging are the reasonable hopes and anticipations with which our older dioceses may dwell on the prospects of the Church in Tennessee, and strong the assurance which they may cherish, that all that they can do to strengthen the hands of its Bishop in taking the active oversight thereof, will, by God's blessing, be eminently conducive to the interests of the cause of Christ in his holy Church.

Amusements.—The article which we published a few weeks ago, containing an extract from Dr. Blair on the subject of amusements, has called forth replies from three different correspondents. This indicates a proper sensibility, and, we hope, may also be regarded as indicating the views which generally prevail in the Church on this important subject. One of these communications, although it contained some valuable remarks, we were compelled to decline. Another we have submitted with a qualifying remark. The third we have given as received. We must be permitted, however, to express our regret at the manner in which the writer, who has in other respects written well, has opened his communication. It is a dictate equally of good sense and Christian charity to put an argument in such a shape as to conciliate those whom you wish to convince. The quotations from the Proverbs, with which he has opened his communication, are calculated to produce the opposite effect. We have no doubt that on reflection the author would admit the justness of our remarks, and would be willing to expunge the texts which he has used, or exchange them for others, and alter his introduction accordingly. We venture therefore to request the reader to bear this remark in mind, when he reads the piece alluded to, and consider any thing that may strike him as offensive in the first part as virtually cancelled.

The subject is one of much importance, and so long as a difference of opinion prevails, an amicable discussion of it will do good. Nor are all the practical questions growing out of it so easy to be answered as many suppose. So long as we confine ourselves to general expressions, all are agreed. We are all pledged "to renounce the pomps and vanities of this wicked world." We all admit the obligation of being not conformed to this world, but of being transformed by the renewing of the mind. But when the questions arise, What constitutes the world? What is meant by conformity? and what are the pomps and vanities which we are bound to renounce? there is much diversity of opinion—though probably not so much as there would seem to be from the diversity of practice.

It is certainly an admirable feature of our Saviour's religion that it aims to govern our conduct by general principles and not by special enactments, and the application of these general principles is doubtless a valuable part of our Christian liberty and Christian discipline. It should be remembered, however, that general principles must have specific tests: and unless we are on our guard these tests may prove the absence of religion in the heart instead of its presence. It is also true that the relations of the world and the Church vary, but still there is as certainly a world which we are to renounce as a Church in which we are to live; and if, when the line of demarcation between the Church and the world is plainly marked, as in the early ages of Christianity, there is greater *sin* in worldly conformity, it should be remembered, that, where the dividing line is less distinct, there is the greater *danger* of worldly conformity. And against which should the watchful Christian be the more guarded, the glaring sin of which he stands in little danger, or the small sin (gradually leading to greater) to which he is constantly exposed? Which has he most to dread, the sudden and violent rupture, or the imperceptible alienation, of his heart from God? We must take care, too, that on this subject our own wisdom does not bring us into conflict with "the foolishness of preaching." We have heard, and seen it argued—and that on high authority—that Christians should partake of worldly amusements with a view to purify them, and elevate their tone, and thus the more effectually diffuse the salt through the mass of society. The argument is specious, and would be decisive, if the text read "*Be ye conformed*," instead of "*Be ye not conformed*."

There is so much indefiniteness both in the words and things connected with a question of this kind, that those who express opinions on the subject should do so with discrimination, with caution and a liberal allowance for opposite views. We are far from thinking, however, that the discussion of the subject, in its details, is unadvisable. It is idle to say, "Have no fellowship with works of darkness," and then prohibit the inquiry what are works of darkness and what not. This is a question on which a Christian should not, if he can help it, remain in doubt: for all have not the prudence to abstain from what is doubtful.

We conclude, for the present, with a quotation from a divine not more distinguished for his masculine good sense than for his decided hostility to all cant and pietism, which he every where lashes with the most merciless sarcasm. Dr. South, who lived in an age when the discipline of the Church was not remarkably rigid, in discoursing on the Keeping of the Heart, says:

"But there is one notable way above the rest, by which the hearts of most men supplant them, and that is in drawing them on to something *unlawful*, by causing them to take their utmost scope and liberty in things *lawful*. The difference between lawful and unlawful is often very nice, and it is hard to cut the hair in assigning the precise limits of each of them.

"But surely it cannot be safe for any man still to walk upon a precipice, to stand upon an indivisible point, and to be always upon the very border of destruction. It is true, indeed, that he who stands upon the very brink of the sea, stands as really upon the land, as he who is many miles off; but yet he is not like to stand there so long as the other. There are many companies, sports, and recreations, (I shall not mention particulars,) no doubt in themselves very lawful; but yet they may chance to prove the bane of the bold user of them. For alas! the heart is unable to bear them without warping. Sin is not in the *house*, but it lies at the *door*; and it is hard for so near a neighborhood not to occasion a visit. There are some diversions now-a-days, much in request, which I have read, compared to sauces, confections, and such like trifles, designed to gratify the palate, the eating of which it is possible a man may time, and regulate so, that they shall *do him no hurt*, but it is certain, that they can never *do him any good*. Though in the diet of the soul I am afraid the observation is much stricter, and that it is hard to assign any thing, which should only *not do us good*, without also doing us some *hurt*."

The Theatre.—Whatever doubts may exist as to the character and tendency of some amusements, we presume all will admit theatrical entertainments to be of the worldly class. Adjust the boundaries between the Church and the world where we may, the theatre belongs to the latter. At least we know of none who contend that it is fairly within the Church, and to be ranked among Christian amusements. We therefore take it for granted that the theatre comes fairly under the censure of a periodical devoted to the best interests of the Church and the Gospel of Christ; and, acting on this view, we have inserted on our pages a couple of extracts, which are calculated to confirm our readers in the belief of the immoral tendency of theatrical entertainments, and in the resolution to discountenance them.

But while we oppose the theatre on Christian principles, we are far from saying that to discountenance it is a peculiar duty of Christians. Indeed nothing is the duty of a believer in Christ which is not equally the duty of all others, and that for the obvious reason that it is the duty of all to be believers. But to condemn theatrical entertainments we need not resort to so high a standard as Christianity. Take any theory or any principles which aim at the melioration of society, and the theatre comes under the ban of proscription. Its tendency has been always demoralizing, by whatever standard it may be judged. It has been opposed by moralists of every age and every condition of society; before the time of Christ as well as since, by infidel philosophers as well as Christian divines, in the most refined states of society, as well as the most barbarous.

We might indeed expect without reference to facts that such would be the character of theatrical entertainments. They are intended to please, and must be adapted to the taste of the majority of those who patronise them. The taste of the majority is corrupt, and consequently, however excellent the principles on which the drama is established, it must come down, sooner or later, to the level of a corrupt taste. It is an instructive fact that the British theatre originated in the attempt to exhibit scenic representations of scriptural history. The fall of man and other sacred topics were the subjects of the early drama: and yet while under the direction of the clergy we find these exhibitions so abused to the purposes of vice and infidelity as to demand the interference of government for their regulation. Such we repeat ever has been and must be its tendency. It is idle to say let virtue patronise the theatre and it will be improved. We answer, the odds are too fearfully on the side of vice. The friends of virtue would be sure to be worsted in such a contest, and would be very likely to find that in advocating the cause they had been betrayed into that "unusual art of argumentation" (we quote from a standard divine) "by which a man *disputes for* the devil and *concludes against* himself."

The propriety of participating in amusements of this kind ought not to be decided on selfish considerations. The question is not whether an individual may attend the theatre without injury to himself, but whether the theatre is on the whole injurious to society? If the injurious tendency of theatrical amusements be admitted, then every generous mind and every good citizen, not to say every Christian moralist, are bound to discountenance them. It would be a strange morality for a man to encourage the conflagration of his neighbor's property merely because he enjoyed the scene or could warm his hands by the blaze. And he who encourages the corruption of public morals for the sake of personal gratification, acts an analogous but more reprehensible part.

We suppose the authority of infidel philosophers on this question, in addition to its intrinsic reasonableness, will have the force of the argument *ad verecundiam*, and we therefore conclude with an extract from Rousseau. We are indebted for it to the same article of the Christian Observer from which we have given an extract on our first page. The authority of Voltaire and Diderot might be added to that of Rousseau. Protesting against the introduction of the theatre at Geneva, the last-named philosopher says:

"It is impossible that an establishment so contrary to our ancient manners can be generally applauded. How many generous citizens will see with indignation this monument of luxury and effeminacy raise itself upon the ruins of our ancient simplicity, and menace public liberty? Do you think they will authorize this innovation by their presence, after having loudly disapproved it? Be assured that many go without scruple to the theatre at Paris, who will never enter that of Geneva, because the good of their country is dearer to them than their amusement. Where would be the imprudent mother who would dare to carry her daughter to this dangerous school; and how many respectable women would think they dishonored themselves in going there? If some persons at Paris abstain from the theatre, it is simply on a principle of religion; and surely this principle will not be less powerful among us, who shall have the additional motives of morals, of virtue, and of patriotism; motives which will restrain those whom religion would not restrain."

"I observe, in general," he remarks in another place, "that the situation of an actor is a state of licentiousness and bad morals; that the men are abandoned to disorder; that the women lead a scandalous life; that the one and the other, at once avaricious and profuse, ever overwhelmed with debt, and ever prodigal, are as unrestrained in their dissipation as they are void of scruple in respect to the means of providing for it. In all countries their profession is dishonorable: those who exercise it are every where contemned; even at Paris, where they are treated with more consideration, and where their conduct is better than in any other place, a sober citizen (un bourgeois) would fear to be upon terms of intimacy with the same actors who may be seen every day at the tables of the great. A further observation, of no less importance, is, that this contempt is strongest wherever the manners are the most pure, and that there are countries of innocence and simplicity, where the trade of an actor is held almost in horror. These are incontestable facts. You will say that they result only from prejudices—I agree to it—but, these prejudices being universal, we must seek for a universal cause; and I do not see where we can find it, except in the profession itself."

"I might impute these prejudices to the declamations of priests, if I did not find them established among the Romans before the birth of Christianity; and not only vaguely scattered in the mind of the people, but authorized by express laws, which declared actors infamous, and took from them the title and the rights of Roman citizens."—"The pagan priests and devotees, who were favorable to theatrical exhibitions, inasmuch as they made part of their public games in honor of religion, had no interest in decrying them."

The Christian Library.—If we have neglected to notice the late numbers of this publication, it has not been because we do not appreciate their merit. Of all the literature that comes out in the cheap periodical form, we know of none more deserving of encouragement than the Christian Library. It is unavoidable, from the plan of the work, that there should be some things in it which are not equally acceptable to all; but taken as a whole, it is an excellent antidote to the light and pernicious literature of the day, which circulates in the cheapest form. Many of the works which it contains are of sterling merit. Among the recent numbers which we have not yet noticed, are, a Treatise on Geology, by George Fairholme, Esq., and the Sermons of Bishop Heber, on the Personality and Offices of the Holy Spirit. These are furnished to subscribers at about twenty cents each. We hope the conductors of the work will continue to make such selections, and be the means of spreading them through the country. There must be thousands who will be glad to have such books brought within their reach at a cheap rate. The Treatise on Geology is calculated to be useful, the subject being handled in a popular form, and in reference to its connexion with the Mosaic records. We shall endeavor next week to give our readers a review of it.

LITERARY.

Youth Admonished. In a brief view of our Lord's *Parable of the Prodigal Son.* By J. Thornton, Author of "Bereaved Parents Consoled," &c. &c. New-York: D. Appleton & Co., 200 Broadway. 1834. 32mo. pp. 197.

This work is designed chiefly for the perusal of young men who are leaving home and entering on the world. It consists of five chapters or sections, in which the different parts of the parable are considered. It is written in an agreeable style, enriched occasionally with a good quotation, and illustrated with pertinent anecdotes. We think it will do good among the important class for whose use it is intended. The following from page 125, will convey a good hint to all engaged in religious instruction.

"Among the inhabitants of Leipsic there was a young man of considerable talents, and prepossessing appearance, who had been led, by violent passions and bad examples, into extravagance and dissipation, till his principles were subverted, his circumstances ruined, his character lost, and his health destroyed,—a case too common in large cities. His disorder having rendered him a disgusting object, and his temper, unsustained by religious principle, having become petulant by suffering, the companions of his pleasures deserted him in his extreme need, and he lay in hopeless and solitary anguish cursing mankind, and blaspheming God. In this state Gellert found him,—administered to his personal wants,—gained his confidence by daily acts of unwearied kindness,—patiently soothed the irritation of his mind,—abstained from religious topics till the proper time arrived, and then administered consolation from its only effectual source. The heart of the sufferer was expanded and softened by degrees; he was compelled to believe in the existence of disinterested charity on earth, and this led the way to his complete conversion; he became calm, meek, and resigned; repentance was followed by hope; and, at last, when alone, and praying with Gellert, he suddenly seized the hand of his benefactor, thanked and blessed him, sunk down, and expired."

The Cottage Bible and Family Expositor; containing the Old and New Testaments, with Practical Expositions and Explanatory Notes. By Thomas Williams, *Author of the "Age of Infidelity," in answer to Paine; a new Translation of Solomon's Song; a Historic Defence of Experimental Religion; a Dictionary of all Religions, Religious Denominations, &c. &c. To which are added the References and Marginal Readings of the Polyglott Bible, together with Original Notes, and Selections from Bagster's Comprehensive Bible, and other Standard Works; Introductory and Concluding Remarks on each Book of the Old and New Testaments, and a valuable Chronological Index. The whole carefully revised and adapted to the use of Sunday Schools and Bible Classes, and Christians generally. Embellished with Maps and Engravings.* Edited by the Rev. William Patten. Complete in two volumes. Cincinnati: T. Ensign & Co. 1834.

This long title is of itself a description of the work, and the most expressive part of the title is that which designates the work as "*adapted to the use of Christians generally.*" It is a cheap, popular commentary, in two volumes royal octavo of nearly 800 pages each, printed on fair paper and with fine type. That it contains very much which is excellent is certain: that it omits to inculcate much truth which Churchmen value, and which they would find in commentaries intended for their use, and that it contains occasional expressions which they may deem exceptionable, is to be expected from the general design of the work. The American Editor has made several alterations in the original work, all of which strike us as being decided improvements. Our approbation of his notes, so far as we have examined them, is qualified by the same exceptions which apply to the rest of the commentary. The work is illustrated with maps, wood cuts, &c. and is altogether of the popular kind.

The Office of a Bishop: a Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the Consecration of the Rt. Rev. James Hervey Otey, D. D., Bishop of the Diocese of Tennessee. By George Washington Doane, D. D., Bishop of the Diocese of New-Jersey. Printed by request. Philadelphia: W. Stavely. 1834. 8vo. pp. 27.

We have been not more gratified with the perusal of this sermon, than surprised at the promptitude with which it has made its appearance. Our readers have already been favored with its eloquent conclusion, and we shall endeavor next week to give them further extracts. The "office of a Bishop," considered in its nature, its objects, its duties, and its responsibilities, is the subject of the discourse.

Lessons on Elocution, accompanied by Instructions and Criticisms on the Reading of the Church Service, selected from the Works of Thomas Sheridan, Esq. *With Alterations and Additions, and an Introductory Essay,* by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

We give the above title of a work now in press merely to prepare our readers for its appearance. The original work is one of established reputation, and will no doubt be improved by the labors of Dr. Henshaw. A favorable and more particular notice of the work appeared recently in the Episcopal Recorder, to which the reader is referred.

Fanaticism. By the Author of the Natural History of Enthusiasm.

——δι μετὰ πάθους διαστροφαὶ
τῆς ψυχῆς χαλεπώτεραι

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The Author of the Natural History of Enthusiasm has obtained celebrity enough to be termed, in his way, the Great Unknown. In that work he established his character as a profound and original thinker; and the present work will be welcome to all readers who are not of the superficial class. We have not yet had time to look beyond the title-page, in copying which we have rectified a typographical error.

BISHOP OTEY'S ADDRESS

In behalf of the Church in Tennessee, delivered in St. Paul's Chapel, New-York, on the evening of Septuagesima Sunday, Jan. 26, 1834.

I propose to make some remarks concerning the condition and resources of the West, and the prospects of our Communion in Tennessee. A plain statement will enable others to make their own conclusions in reference to the calls of duty, to contribute something for the intellectual and religious improvement of the people in that region.

Previous to the American revolution, which resulted in the establishment of our independence, and which led to the acquisition of that extensive and fertile country now denominated the Valley of the Mississippi, the enterprise of our countrymen was in a great measure confined to the Atlantic States. They were content with the natural advantages of the country on the seaboard; and in the weak and exhausted condition to which a seven years' war had reduced them, their attention was not for some considerable time directed to the rich and luxuriant regions of the West, as a field for profitable exertion. None but the daring hunter, at that period, ventured to ascend the steeps of the Allegany, and gaze with wonder and admiration at the dark forests which spread far away westward; or to explore the broad and deep streams that wound through plains richer than those of India; or to dispute with the wild men and beasts of the wilderness the possession of a country smiling with the bounties of heaven. But the American revolution imparted new life to the spirit of enterprise in the old world, and gave a new impulse to some of the most influential principles of human conduct. The fact that there existed so rich and fertile a region beyond the mountains, could not long remain unknown. The powerful principle of self-interest was readily brought to bear upon the actions of men; and they rushed by thousands to occupy the rich valleys of the West,—to fell those dark forests,—to convert a howling wild into the abodes of civilized life,—to build cities and towns every where upon those broad and deep streams, and to fill all that immense region with the busy hum of men, urging onward with untiring ardor the pursuits of industry, and the objects of agriculture, and the enterprises of commerce. In this movement of our countrymen, pushed forward as they are by the hope of amassing wealth,—no limits are contemplated as setting bounds to the range of successful exertion, short of the shores of the Pacific,—no dangers appal them; difficulties and impediments seem but to rouse a more determined spirit to overcome them; and space is almost annihilated by the restless desire of change, and the strong incentives held out to penetrate new regions, to examine unexplored rivers, and go beyond mountains, on which the eyes only, not the feet, of civilized men, have rested. The tide of emigration is still westward; nor will its onward course ever be stayed, till it reaches the Rocky Mountains,—perhaps, passes those barriers of the everlasting hills, and finds its level on the shores of the great western ocean. Of one thing we may be certain, that our settlements will continue to be pushed westward, till every foot of arable land is subjected to cultivation, and till the whole broad expanse of our immense territory, from the Atlantic on the east to the Pacific on the west, from the lakes on the north to the gulf on the south, is peopled with thousands and millions of rational and accountable beings, all actively employed in the various pursuits to which the wants and desires of men may direct. There is something sublimely interesting in contemplating the probable results which the natural course of things in the West, is tending surely, we may say inevitably, to bring about. The increase of the western States, and the development of their resources, abundant almost beyond conception, have already surpassed every thing that was deemed reasonable calculation fifty years ago. The celebrated Dr. Franklin, toward the close of his life, ventured to express the opinion, that in fifty years there would be two hundred thousand white men settled beyond the Allegany Mountains. No one will pronounce of Dr. Franklin that he was rash and inconsiderate in his calculations. He was undoubtedly a cautious and deliberate thinker, and weighed well the opinions he gave; and especially was he a practical man. And yet the actual results, as developed in the past history of the West, distanced all his calculations, sanguine as they might have been deemed by many at the time they were made and expressed. For in less than the fifty years which Dr. Franklin assumed to meet his estimate, the population of the western States amounted to nearly three millions. The State of Tennessee alone, embracing an area of forty-five thousand square miles, or thereabouts, now contains a population of 700,000 or 800,000 souls; thus nearly quadrupling the whole amount assigned by Dr. Franklin for the whole territory beyond the great Apalachian range.

Will these results be deemed surprising? Equally astonishing are the facts which are daily developing themselves, in reference to the trade and commerce and products of the West, in reference to the actual fruits which the enterprise and industry of the western people are constantly maturing. An intelligent merchant, residing only eighteen miles from Nashville, the great mart for middle Tennessee, informed me not long since, that a few years ago, previous to the introduction of steam-boat navigation on the western waters, he was in the habit of laying in a single hogshead of sugar and one or two bags of coffee, as an ample supply for the demands of his customers. Now he purchases from twenty-five to fifty hogsheads of sugar, with coffee in proportion, to meet the wants of dealers. This is a fact extraordinary in itself, considered only in relation to the increased consumption of such articles of trade; but it is still more extraordinary when viewed in connexion with another fact that really exists, namely, that merchants have multiplied in a ratio almost equal to the increased amount of articles which they vend.

The fact as detailed is mentioned here merely to show how very rapidly every thing in the West is growing in importance—every thing I mean connected with a development of the resources and power of the country. The spirit of enterprise too which actuates the West, is equally astonishing, and is producing results every day as remarkable as they are unexampled, in the history of any age or nation. It is probable that there are men even now in this city employed in the purchase of goods designed for trade to the Rocky Mountains, and even beyond them to Santa Fe in Mexico. I know personally men who have been up the Missouri, and thence southwestwardly across the Rocky Mountains to Santa Fe, and even as far as the plains of Sinaloa, near the Gulf of California; and returning with mules, and other articles of the Spanish market, to sell to the sugar planters and cotton planters of Louisiana. The vast field of enterprise thus opened in the West, and so inviting to the cupidity of man, is unquestionably favorable to the development of the resources of a country—it is propitious to the extension of trade, and to the increase of political power. But at the same time it must be conceded that such a state of things is opposed in all its tendencies to the giving of a fixed and settled character to the population, and to the establishment and perfection of institutions of permanent utility—institutions intended to ameliorate the moral and intellectual condition of a community. Men are led by the prospect of increased advantages to change frequently their place of residence; and the facilities of intercourse opened through our great navigable rivers are calculated to strengthen and keep alive this disposition. Individuals do not consequently feel the power of those endearing associations connected with one's native home—the old paternal mansion is not there to be invested with the sacred recollections of parentage—the green fields in which boyhood loves to ramble, are far away in other lands, and the strong ties which bind us to those hallowed spots, consecrated in our affections by being the repositories of the ashes of our ancestors, are connected with other scenes. Men have left all these associations behind them in the older states; they have crossed the mountains in search of new homes, often casting back many a long, lingering look to the land of their birth, and bearing away in their hearts the tender and endearing remembrance of father and mother, of kindred and friends. It must be plain, under this view of our condition, that men do not and cannot feel that interest in the support of religious and literary institutions, of which we find oftentimes so creditable a manifestation in the older States. Yet it must be evident, upon slight reflection, that the influence of those associations, to which I have adverted, must in a short time be felt in their turn, and be brought to bear upon the character and conduct of the western people, as the country grows older. From personal observation, made during the last eight or ten years, I am able to state that a considerable change in this respect has already taken place; and causes are in a steady course of operation which will soon render the alteration more marked and palpable. We may expect that with the increased age of the country, the character of the population will become more fixed and stable—heads of families who are in comfortable circumstances in life will see the importance of schools and regular religious instruction to form the character of their sons and daughters, and with a feeling of the importance of these things corresponding exertions will be made to give them permanent existence.

I have made these remarks with the belief that they are necessary, in order to understand properly the real condition of the West, and that such information is requisite to the carrying out with success of any plans designed to advance the interests of our Communion in that quarter. It must be obvious that we have to operate upon a community of no ordinary character; and it is impossible to help connecting with any efforts which we may make the idea that we have to do with a people whose posterity will inevitably control both the political and religious destinies of this infant but powerful republic.

Permit me to detain you a moment longer by a brief reference to the actual power, in a political point of view, of the State of Tennessee, and from one example learn what has been done, and is doing, in all the western States.

From a report made to the Legislature of Tennessee, a few years ago, by a committee acting under the direction of that body, it appears that the territorial limits of Tennessee embraced an area of 45,000 square miles, or 28,000,000 acres, only six millions of acres less than Pennsylvania; and from a fair consideration of the advantages of soil and climate respectively, it is thought that Tennessee will sustain a greater population than that powerful State. The number of inhabitants was stated by the same report to be 681,902. It may now be set down at nearly 800,000. The value of the exports annually was estimated at 8,140,000 dollars. Let us now consider that these amazing results have been all brought about in a period of less than fifty years, since the first white settlement made in Tennessee. And here let me state, as an interesting fact, as I go along, that the first white man born in Tennessee, west of the Cumberland Mountains, [illegible] Standing Committee of that Diocese. Let us remember that the ratio of increase in all the western States has been equal to that of Tennessee, and in several of them greater.

With these facts before us, let us ask ourselves, and in view too of the solemn responsibilities of our Christian profession, let us answer the question, What is to be the influence of the West upon our country—upon its institutions—upon our religious character—upon the Church of CHRIST throughout the world? My brethren, deem me not an enthusiast, when I tell you, that an empire is growing up in the Valley of the Mississippi, that in strength and influence is likely to equal any of the far-famed monarchies of antiquity. Do not think me visionary, when I hazard the opinion that the West is to stretch forth the broad ægis which is to cover our heads in the day of battle, and to secure the blessings of freedom and peace to our posterity. Such will be the result, if we do not blindly withhold from that interesting region the aid which it is in our power now to furnish, for spreading over its whole extent the influence of sound religious principles. Our children will probably live to see the day when fifty millions of human beings will be found in the valley watered by the Mississippi and its branches. On the men of this generation—on the people of the Atlantic States, it in part depends whether the principles of genuine piety shall diffuse happiness through all that living multitude; or whether the cry of violence and the wail of misery shall not be heard through the whole length and breadth of that fair and beautiful region.

Let me observe further that such is the genius of our institutions that they can only be maintained through the influence of intelligence, virtue, and religion among the people. We have no religious establishment upheld by the strong arm of the civil power—may the LORD mercifully grant that we may never have any such—true, vital religion seeks no such unnatural alliance. Yet our forefathers who achieved our independence were religious men, and they never dreamed of founding here a mighty empire which was not based on the acknowledgment of the truth of revelation. Some of the purest blood the world ever saw, flowed from the patriots of the American Revolution; and in the doings of those great and good men, to whose labors we owe so much, the value of religion is clearly recognised—the sentiments of piety are deeply mingled with their public declarations, and their public acts. But at the same time there never was a country where there existed so favorable opportunities for infidelity to worm its ruinous way, and propagate its pernicious principles. Never before in any age or nation were there such facilities afforded for acting upon large masses of men, and for shaping public opinion as in this. A man may proclaim his sentiments on all occasions and before almost all companies. By means of the tremendous power of the press, he may publish his views from Maine to Georgia; and cause his voice to be heard in a few days throughout the whole of our extended territory. From this very city, to go no further for an example, a publication, professedly deistical, (I allude to the Free Inquirer,) is sent to every portion of our country, tainting and corrupting many of the young and uninformed, and leading the unsuspecting into paths which conduct to misery, ruin and death! What shall we do to arrest the progress of such mischiefs, and to meet the real responsibilities of our circumstances? The only true answer is, Send the Gospel, the ministry, and Church of CHRIST if we can, or as far as we can, to every portion of our land.

I come before you, this evening, to ask your help for a small tract only of that great western valley, of which you have heard so much, and where infidelity, and heresy, and schism, in their multitudinous forms, with their blighting influences, are striving for the mastery with a small but devoted band of brethren united to you in the bonds of a common faith and hope. Will you not help these soldiers of the cross in the holiest of all causes in which men ever strove? Will you not sustain them in the humble effort which they are making, in the fear of GOD, to spread abroad a knowledge of his true and lively word, and to lengthen the cords and strengthen the stakes of that Zion whom we all love?

Brethren,—In this my first visit to this great and opulent city, which sits like Tyre of old upon the sea, I have been amazed at the magnificence of your buildings—the costliness of their structure—the splendor of their interior adorning, and the indications of wealth—of overflowing wealth, in every thing around; and the inquiry has more than once forced itself upon my mind, has GOD in his goodness given this wealth to be thus employed; are the rich men of this great city acting as wise stewards, making to themselves friends of the mammon of unrighteousness; are they dispensing to the poor and destitute, a due proportion of that abundance which is the gift of bounteous and gracious heaven? I judge you not, brethren; your charities may, for aught I know, come up to the full measure of your responsibilities. But I have also contrasted in my mind, the scene of splendor and comfort here displayed, with some others of far different character, of far more touching interest, which I have witnessed in the distant West. I have in imagination followed some favored child of fortune to that far away western land, from which I come, the child of fond and doting parents—a child reared in the lap of affluence, who never knew what it was to want, till she became the mother of a family—whose youthful days passed happily and unclouded away; and before whom the prospect was gilded with every thing bright and animating to the hopes of mortals. But misfortunes have darkened around her now humble dwelling; her earthly stays have one after another been removed; adversity has laid its chilling hand upon the buoyant affections of her young heart—and far away from the happy scenes of childhood, in a land of strangers, she has not even the comfort of enjoying the high and holy privileges of worshipping in the Church of her Fathers,—the Church of her choice and of her love. My Brethren, do you think that this is altogether a fanciful picture? In deed and in truth, it is real in every circumstance of its simple detail, as I have given it; and I could tell you more if it were needful, by the relation of such incidents to excite or warm your sympathies in behalf of your destitute Christian friends. I could tell you how in my late journey from the West, I had met with such a one as I have described; how changed she was from what I once knew her, when she was young and beautiful, and surrounded by all the endearments of the paternal home; and by all the comforts which affluence can secure, and all the associations which sweeten life; how she wept when she remembered Zion; and how she asked that her children might be consecrated in baptism, to that GOD who is the friend of the poor and the afflicted. But I cannot detain you by such narratives, however effective they might be to rouse your feelings of sympathy. Let me remind you, my dear friends, that, by the providence of GOD, your children may be led to seek a home in the distant western wilds, and that they may be called to mourn over the deprivation of those privileges which you now most highly prize, and which you are teaching your offspring to value.

All seem to be fully aware, that the western States are ultimately, in the natural course of things, to exert a mighty influence upon the future character and conduct of our government. The great question is, how shall the tremendous power which is there concentrating and growing up, be so controlled and directed as to have a salutary influence upon our destinies? We all agree that Christianity must be brought to bear upon the habits of thought and action among the people, and form the leading rule of conduct. Other denominations of professing Christians seem to be fully impressed with the importance of extending their principles over the West, and their exertions have been fully commensurate with their means and with their sense of the magnitude of the object to be accomplished. A comparison of our principles with those held by others,—our views of divine truth contrasted with those of others,—our modes [illegible] sufficient at once to furnish the argument for doing our utmost to extend the influence of our communion. If error prevails, through our neglect of opportunities to disseminate the truth, we shall be held responsible for the consequences. The Episcopal Church, without pretending to assail others who keep the unity of the Spirit in the bond of peace, only desires to advance Gospel truth and primitive order, in accordance with the principles held by the reformers, and set forth by our Liturgy and Articles.

And here I feel real pleasure in being able to state, that the experiment already made of holding up to view the principles of the Church, in their integrity, has been so far successful in Tennessee as greatly to encourage further exertion: and may I not say, still greater effort. Eight years ago, Episcopalians, as a distinct body of professed Christians, were not known in the State. At that time a single deacon of the Church commenced his labors there, uncheered by the countenance of any fellow-laborer, or even of a communicant out of his own family, and unaided by any friendly assistance from abroad. The journal of the last Convention exhibits a list of eight clergymen, to which two more have since been added, and twelve congregations, all of which, with the exception of three, are served with regular ministrations of clergymen. The congregation of Christ Church, Nashville, being aided for one year by an appropriation of a small sum from the Executive Committee of the Domestic and Foreign Missionary Society, undertook and have completed a beautiful and commodious church edifice, in which regular ministrations have been held for better than two years. An appropriation made in favor of the congregation at Franklin and Columbia for a period of eighteen months, induced the vestry at each of those places to commence building churches. At the latter place, it is believed that the edifice by this time is finished. At Franklin, a very neat church, having a basement story for a Sunday School and lecture room, is so far on the way as to lead to the earnest hope that it may soon be completed. The means of the congregation are however quite exhausted, and to the generous liberality of our brethren, to whom GOD in his goodness has granted greater abundance, they confidently look for assistance to help them through with their pious labor. It is due to the little flock at Franklin to say, that they have been liberal to the cause of the Church even beyond their means; and that they are laboring assiduously, and will continue to do so, to get out of their difficulties. Of the five hundred dollars placed at the disposal of the Standing Committee of the Diocese of Tennessee by the Executive Committee, appropriations have been made since June 1832, to the Rev. Messrs. Chilton, Litton, Wright, &c. The labors of Mr. Chilton at Jackson and Brownsville have been so blessed, that he is now able to sustain himself without missionary aid. Mr. Litton, after laboring with great acceptance at Huntingdon and Paris, from January to October, at a salary of $37 50 per quarter, was induced to remove to La Grange, upon the prospect of greater usefulness held out at that point. He has labored with much devotion and self-denial, drawing upon his private resources to meet necessary expenses. He even now needs a little help, but it is not in our power to give it. At Huntingdon there is an academy vacant, worth six or seven hundred dollars per annum, and I have learned that the trustees would be glad to have an Episcopal minister in the situation. To a young man, willing to connect teaching with his duties as a clergyman, Huntingdon presents an inviting field for labor. Mr. Litton's sense of the paramount importance of clerical services in the West, did not permit him to accept the situation, and he removed, by the consent of the Standing Committee, to La Grange, which, from all accounts, is likely to become a very important point of operation.

At Clarksville the prospects of the Church are very fair, and measures are already taken to erect a church edifice in the course of the present year; an object which I think the vestry will easily accomplish. In the neighborhood of this place, a devoted friend of the Church intends, during this year, to erect a chapel at his own expense. The vestry of Trinity Church beg of the Executive Committee an appropriation of $100 for maintaining monthly services at Dr. Wheatly's, the gentleman who proposes to build the chapel.

Equally encouraging is the aspect of our affairs at Memphis, under the faithful and persevering labors of the Rev. Mr. Wright. Memphis, situated on the banks of the Mississippi, and likely to become the place of most commercial importance in the State next to Nashville, is in every respect worthy of attention. The people of our Communion in the West, in the course of business to and from New-Orleans, the great western market, must of necessity frequently stop at Memphis. Mr. Wright also officiates at Randolph, where a lady of our Communion has made a donation of a lot to build a church.

The Rev. Dr. Stephens has removed to Bolivar, leaving Columbia in the charge of the Rev. Leonidas Polk. Bolivar has been made a missionary station by the Standing Committee, and accounts represent it as opening a field of much promise to reward faithful exertion in the cause of CHRIST.

Knoxville, the metropolis of East Tennessee, is a place of importance on many accounts. Its situation at the head of steam-boat navigation on the Tennessee, renders it the centre of trade for upwards of twenty counties, and has occasioned its rapid increase. It is the seat of a college, and possesses other advantages which will ensure its prosperity. There is a strong desire here to enjoy the services of the Church. Three gentlemen have offered to contribute $100 toward building an Episcopal Church, and there are others who would join with them in the effort, if they were encouraged by the prospect of obtaining a minister.

I have thus given a brief account of our condition and prospects,—I beg leave to detain you a moment longer by a statement of our wants, and how they may be relieved. In the first place, we want clergymen,—men sound in faith and true to primitive order, who will labor assiduously, in the fear of GOD, for the salvation of souls,—men who have so much at heart the interest of the Church, as to hunt out and bring together the members of our household of faith, whom the tide of emigration is yearly rolling into the Mississippi valley, and scattering over its extensive surface. To such, the people of Tennessee will extend every mark of hospitality, respect, and kindness. I take pleasure on this occasion in bearing public testimony to the generous hospitality and open-handed kindness of the western people. Young ministers of activity and industry settling in the West, will share in those advantages which belong to all new countries. They will grow with the growth, and strengthen with the strength, of the country. To ministers raised and educated upon our own soil, we must look ultimately for the supply of our daily increasing wants; and the Diocese has already turned its attention to the subject, so far as to devise measures contemplating suitable provision for theological education. I deem it superfluous at present to enter into any minute account of our plans to effect this very desirable object. They are not indeed yet ripened. I think it necessary, however, to state, that we stand greatly in need of suitable books at present for the use of our candidates for orders; and any which a pious liberality may be disposed to offer for the relief of our necessary wants, will be gratefully received.

Tracts explanatory of the services of the Church,—works designed to illustrate our distinctive principles, and to show the power and excellency of the Gospel, will be very serviceable.

The results which have been obtained in reference to the increase of our Communion in Tennessee, are certainly encouraging; and did Episcopalians who are blessed with the weekly services of the sanctuary, know how high a value many of their poor brethren and sisters in the West set upon the worship of GOD and the ordinances of his Church, they would certainly appreciate more justly the high and holy privilege with which GOD has favored them, and be more ready than ever to help in extending like benefits to the destitute.

INTELLIGENCE.

ORDINATION.—On the 29th ult., an ordination was held in Christ Church, Richmond, when the Rev. George Woodbridge was admitted by Bishop Moore to the holy Order of Priesthood, the Rev. Messrs. Thomas Jackson and Croes being present and assisting.—*Episc. Rec.*

CLERICAL CHANGE.—We are informed that the Rev. Daniel Leach has been called to the rectorship of Christ Church, Quincy, Mass., by the unanimous vote of the vestry and parish convened on the 30th of December, and has accepted the invitation.—*Ibid.*

We are happy to state that the Rev. John West has so far recovered from the effects of his accident, as to be able to leave this city on his return home, which we trust he has reached ere this in safety.—*Ibid.*

We perceive the Churchman has copied an article from the Norfolk Beacon, of January 11th, stating that a *renewed* application had been made to the Rev. Mr. Ducachet [illegible] the rectorship of St. Paul's Church, Albany. This is an error, and the St. Paul's Church have perceived it, as it had already noticed the invitation to the Rev. Mr. Price from the same quarter, and his acceptance of the call.—*Albany Daily Advertiser.*

Kenyon College and Theological Seminary.—The Catalogue of this Institution is just published. The number of Students is as follows:—In the Theological department 9,—in the Collegiate 71,—in the Preparatory School 84,—total 164. Of this number 71 are from Ohio, 24 from Virginia, 19 from Pennsylvania, 8 from Maryland, 8 from Mississippi, 5 from Louisiana, 6 from New-York, 3 from Vermont, 3 from Connecticut, 2 from Massachusetts, 3 from District of Columbia, 2 from North-Carolina, and 1 each from Illinois, Kentucky, New-Hampshire, New-Jersey, England, Wales, and Greece.—*Gambier Observer.*

The Annual Report of the Board of Trustees of the New-York Dispensary has been laid upon our desk, and from it we learn that 19,437 patients have been gratuitously attended by the Physicians of the Institution, and have been furnished without charge with the requisite medicines. This vast amount of benefit to suffering humanity was accomplished at the trifling cost of $3044 78; of this sum $120 88 remains due the treasurer. The Trustees make a warm appeal to their fellow-citizens who are blessed with a superfluity, to come forward and aid this best of charities. It is in fact, as they represent it, "an Institution of preventive charity." We trust their appeal will not be in vain. The difficulties of the times and the inclemency of the season, are powerful calls on the sympathy of the rich; and they will not be in vain.—*N. Y. Gazette.*

Death of Cecil Ashmun.—This poor African boy, who had been rescued from pirates by the lamented Ashmun, and brought to this country that he might be educated for usefulness among his countrymen, died in Washington city on the 26th ult. For two or three years after his arrival in the United States, he attended the African Free School in New-York, where he acquired a tolerable English education. He was then placed with the publisher of this work, who afforded him every facility in qualifying himself to become a printer in the colony; and it was expected that he would be capable in two years of managing a press in Liberia. Though his early habits of life had been very unfavorable to his moral character, the religious instruction which he received was not, it is believed, lost upon him; as there were times when he was deeply serious and concerned for his salvation. This was particularly the case, during his last illness, and near the close of life he manifested what was reasonably hoped to be a truly Christian spirit. No mother, sister, relative, watched by him in his dying hour, or wept over his grave. He was stolen in childhood from his home, rescued from cruel hands by a noble friend of his race, brought to a Christian country, to learn something of GOD, the Saviour, and his own immortal destiny, and to die! How many African children experience a fate less tolerable than his! How few one so full of mercy and of hope!—*African Repos.*

The Christmas collection in the several Catholic churches in the city of New-York, amounted to the sum of $1614 74. The collections were for the benefit of the Orphan Asylum.

The Quaker Controversy.—A case involving the same principles as that recently tried in New-Jersey, is now pending in this city. It seems that a bill has been filed in the Vice-Chancellor's Court, by the Trustees and Property Committee of the Orthodox Monthly Meeting in this city, touching certain real estate, viz. about 15 lots of ground, including two meeting-houses, a school-house, and grave-yard, the litigation of which is expected to be long continued. A motion was made yesterday by Mr. Ketchum, that in the meantime a receiver be appointed to receive the rents of the estate and preserve the property until a decision is had; also for the use of one of the meeting-houses for worship and transaction of business; and for the use, in common with the Hicksites, of the grave-yard for the burial of their dead, and also of part of the school-house.—*Journal of Com.*

Destitution of the Scriptures.—From the statement of a Bible distributer who has been recently engaged in exploring a part of this county, we learn the surprising fact, that in one half of a township which was said to have been supplied two or three years ago, out of *forty* families there were found *thirty* still destitute of an entire copy of the Scriptures. It is hardly possible, that in this neighborhood the amount of destitution in the first instance could have been faithfully ascertained or adequately supplied.

Though the number of families destitute of the Bible at the time of the general supply, was found to be so great, as in many instances to afford matter of astonishment, yet from facts like the above it would seem that often the half was not told us. The temptations to do the work in a slight and cursory way are many and powerful. It is far easier to take on trust the opinions of men, who *suppose* they know, than it is to make a personal inquiry. In the present case, as our informant states, in a particular settlement, where nearly all were said to belong to *the meeting*, and the conclusion drawn that they all possessed the Bible, fifteen families out of twenty were found destitute in whole or in part.

These facts go to show that the friends of the Bible cause have yet work to do, not in heathen lands merely, but in the heart of our own country, in the midst of religious privileges, and among the professors of Christianity. Let them not relax their efforts, under the groundless belief that all are in possession of the sacred Scriptures. A *faithful* re-survey of the country, we believe, would discover a destitution, scarcely inferior to that which the first investigation revealed.—*Gambier Observer.*

SUMMARY.

The number of towns in Vermont is a little short of 250. In these are about 200 churches of the Congregational and Presbyterian order. Of these, about 120 are supplied with the regular ministration of the word and ordinances of GOD, and at least 80 are destitute of these means of spiritual instruction.

The annual communion of the members belonging to Hoxton, Tonbridge, Paddington, Claremont, and Craven Chapels, was celebrated at Tonbridge Chapel, Somers' Town, on Tuesday week. The first communion of the churches took place in that chapel in 1818. The relation between these churches arose out of a connexion formed at Hoxton, in unison with the academical instructions given there to young men intended for the office of the Christian ministry. The chapel at Hoxton, the first that was built in virtue of that connexion, was erected in 1800; that led to the erection of Tonbridge Chapel, in 1809; of Paddington Chapel, in 1813; of Claremont Chapel, in 1819; and of Craven Chapel, in 1832. In those five places of worship about 7000 immortal souls have an opportunity every Sabbath of hearing the glad tidings of salvation. Of those 7000 hearers, however, only about 2008 are regular communicants. The erection of the few chapels, thus united, has been owing principally, if not entirely, to the munificence of Thomas Wilson, Esq.—*English paper.*

The Christian Guardian.—This magazine, we believe, stands high among the religious publications in England. We have received only the numbers of the present volume. The October number contains a portrait of the lamented Wilberforce. We refer to this publication now, for the honest purpose of claiming our own property, which, very unexpectedly indeed, we found in its hands, and that too, bearing every mark of being "bona fide" British manufacture. The Guardian is doubtless wholly innocent in the matter, and could not be expected to know whether the contributions of its patrons were their own productions, or borrowed without credit from a little newspaper printed at the world's end, in the far off wilds of Ohio. We attach no blame, therefore, to its conductors, but lest the guilt of plagiarism be wrongfully attached to us, we hereby affirm that the pieces entitled, "Christianity and Universal Religion," and "The Effects of the Reading of Novels on the Character and Happiness of Students," which appeared as original, one in the September number, and the other in the October number of the Christian Guardian, are substantially the same as appeared in the Gambier Observer near a year ago.—*Gambier Observer.*

Conversion of a Catholic Village.—We copy the following from the London Christian Guardian for November.

"The whole parish of Giesing in Bavaria have determined to conform to the Protestant faith, in consequence of continued misunderstandings for many years past, with their Catholic rector; a determination which is said to have produced a deep sensation at Munich, the capital. We cannot approve of the motive by which they are said to be actuated, since the same reason, in other circumstances, might turn a community into dissenters, and the principle is as blameable in the one case as it would be in the other. Possibly, however this may be the motive attributed to these new Protestants by their enemies, and not that by which they are really influenced."

the regulations of this State respecting schools. The legislature has adopted a course which will make *crimes aid the cause of education*, by directing that all fines and forfeitures arising from criminal causes, in the respective counties, shall go to constitute a common fund for the support of a county school, of high standing. In some of the counties this already amounts to a considerable sum, and they are erecting seminaries, and are in want of competent teachers. The whole State presents a wide field for the establishment of common and primary schools.—*Mr. Jacob's Tour in the West.*

A correspondent of the Journal of Commerce says, that the St. Simonians, having failed of success in England, are coming to America to try their new doctrine upon our population.

The widow of the celebrated navigator, Captain Cook, is still living at Clapham, near London, and is nearly one hundred years old.

A distressing disease, of anomalous character, and very fatal, prevails in the north part of Killingworth, R. I. Eleven persons have died of it within a few weeks, and none of those attacked have recovered.

From the Annual Catalogue of the *Andover Theological Seminary* it appears that the Senior Class in that Institution numbers 55, the Middle 52, Junior 30, Residents 2; total 139.

From a summary in the Portland Courier it appears that more than *one fourth* of the deaths in Portland during 1833, are ascribed to *consumption*.

Abner Kneeland, Editor of the Boston Investigator, has been indicted for the "publication of an obscene and blasphemous libel."

N. Y. P. E. SUNDAY SCHOOL SOCIETY.

COPIES of the CONSTITUTION of the New-York Protestant Episcopal Sunday School Society, as revised and adopted in April last, may be obtained by the Members, on application at the General Sunday School Union Depository, 46 Lumber-street.

Calendar.

February 2.—Sexagesima Sunday, and Purification of Virgin Mary.
——— 9.—Quinquagesima Sunday.
——— 12.—Ash Wednesday.
——— 16.—1st Sunday in Lent.
——— 19.—Ember-Day.
——— 21.— do.
——— 22.— do.
——— 23.—2d Sunday in Lent.
——— 24.—St. Matthias.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following contributions, since the 22d instant:

From a collection in St. Paul's Chapel, New-York, after an address and statement by the Right Rev. Dr. Otey, Bishop of Tennessee, on Sunday evening, January 26th, in aid of the operations of the Society in that diocese, *one hundred and seventy-three dollars and forty-five cents*, including the value of a gold ring; which ring, on application to the Agent, can be redeemed at the appraised value, should the donor desire it.

From the Rev. Carleton Chase, Rector of Immanuel Church, Bellows' Falls, Vermont, *fifty dollars*, for domestic purposes; of which sum forty-one dollars is a Christmas contribution in that church, and *nine dollars* a donation from Mrs. Jennett Cutler.

From a lady, for Bishop Otey's Church, in Tennessee, *ten dollars.*

JAMES SWORDS, *Agent, &c.*

Jan. 29, 1834.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Missionary Disposable Fund.*	
Jan. 24.	Received from the Rev. James D. Carder, as a Christmas present from a lady of St. John's Church, Ithaca,	$2 00
27.	Rec'd collection made in St. Luke's Church, New-York,	71 00
		$73 00
1834.	*Education Disposable Fund.*	
Jan. 24.	Rec'd a collection made in St. John's Church, Ithaca, per Rev. James D. Carder,	$4 00

BENJAMIN M. BROWN, *Treasurer*,
Butchers' and Drovers' Bank.

New-York, Jan. 29, 1834.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums:—

By the Committee of Trinity Church, toward erecting the Church of the Epiphany,—		
From John Lloyd,	$10 00	
" Wm. Van Hook,	10 00	
" G. W. Strong,	25 00	
" A Parishioner to constitute Rev. J. F. Schroeder a Patron,	100 00	
" A. Norris,	25 00	
" J. F. Depeyster,	10 00	
		180 00
" John Alstyne,		10 00
Recd. on 9th instant,		
From a Parishioner of Trinity Church, to be equally divided between the two Missionaries, and applied to the relief of the necessitous poor,		100 00
Collections at the Church of the Epiphany in November, December and January,		65 30
R. Whittingham, annual subs.,		5 00
Mrs. Stebbins, "		1 00
David H. Hoyt, "		1 00
Jacob R. Herrick, "		3 00
Association of the Epiphany, per Mr. Wells,		2 00
		$367 30

L. PHILLIPS, *Treasurer*,
No. 54 Wall-street.

CITY MISSION.

THE undersigned, in behalf of the Church of the Epiphany, gratefully acknowledges the receipt of *ten dollars*, from the Christian Benevolent Society of St. Stephen's Church, by Mr. W. H. Seymour, for the benefit of the poor.

LOT JONES, 192 Allen-st.

IN behalf of the City Mission Church of the Holy Evangelists, the subscriber gratefully acknowledges the following donations:

For the Sunday and Daily Infant Schools.

A bundle of clothing from Mr. Adams.

From an unknown friend, a donation of 19 quilted hoods—10 flannel garments—12 cotton ones—1 dozen wadded capes—2 pair stockings—6 pair shoes.

From an unknown friend, a bundle of clothing.

" Miss McFarlan,	$5 00
" Miss Jones,	1 00
" A Lady,	2 00
" A Lady,	1 00
	$9 00

For the Use of the Poor.

From an unknown friend,	$1 00
" a Gentleman statedly attending the Mission Church of the Holy Evangelists,	5 00
From Mr. Richard E. Purdy,	5 00
" Mrs. Hatfield,	1 00
	$12 00

And $1 from a friend providentially prevented from attending the late anniversary meeting, to be added to the collection then taken up.

HUGH SMITH.

At the present time there are many truly respectable females who are ashamed to beg, but willing and anxious to work. The applications for work are numerous and pressing; but in consequence of the want of material, and of the funds necessary to procure it, these applications cannot be met. As this is beyond question the best mode of dispensing aid to those who are not incapacitated for personal exertion, and even attended by the best results to the moral feelings and habits, donations in money for the purchase of the necessary materials, or donations of cotton or woollen flannel, shirtings, bleached or unbleached calicoes, checks for shirtings, especially the latter, will be most thankfully received. Communications or donations addressed to the subscriber, may be left at the church, Vandewater-street; at his own residence, 687 Greenwich-street; or at the store of Messrs. Swords, Stanford & Co., No. 152 Broadway. In consequence of the late severe weather, his funds for the relief of the poor are materially reduced. HUGH SMITH.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 29th, from the following persons, viz.:—

Narcisse Guerout, *with remit.*—George King, *with remit.*—Postmaster, Unadella, *with remit.*—Postmaster, Bethany, Conn.—C. Stimpson, jun.—George, Latimer & Co.—Postmaster, New-Milford—S. Haydenfeldt—Postmaster, Hopkinsville.

Received by the General Protestant Episcopal Sunday School Union:

R. E. Pratt, Saybrook, Conn., *with remit.*—W. A. Walker, Poquetanuck—Charles Stimpson, jun., Boston, Mass.—Wm. Stavely, Philadelphia—George, Latimer & Co., Philadelphia—Thomas Belknap, Hartford, Conn.—M. H. Wing, P. M., Gambier, Ohio, *with remit.*

A PERSON qualified to act as Preceptor of an Academy, in a neighboring state, will find employment and liberal remuneration by applying at this office, where the terms will be made known.

New-York, January 15, 1834. 3t

MISS DRAPER'S SEMINARY FOR YOUNG LADIES,
HARTFORD, CONN.

THIS Institution, pleasantly situated in a retired part of the city, has now been for two years in operation. In its management, the design of Miss Draper is, to promote the physical, moral and intellectual improvement of the young ladies committed to her charge; and the course of study and modes of illustration are in accordance with rational and approved methods of attaining these important objects.

The course of instruction comprises all the introductory branches of an English education. When the pupils are well grounded in these, they proceed to the higher branches of study, Natural and Civil History, Mental, Moral and Natural Philosophy, Chemistry, Geometry, Algebra and Astronomy; all or any of which may be attended to at the wish of the pupils or their guardians. Latin, French, and Music are also taught by able instructers; the proximity of the establishment to Washington College enabling Miss D. to avail herself of the assistance of literary gentlemen connected with that Institution. To all placed under her care, it is her wish to discharge the offices of a guardian and friend. By the cultivation of tenderness of conscience, and a high sense of honorable feeling, she induces them voluntarily to inform her of deviations from right conduct of which they may have been guilty; and this method of government has been found so successful as to preclude the necessity of punishment.

Young ladies are received into her family at $2 50 per week, exclusive of fuel, lights and washing.

The year is divided into two terms of *twenty-two weeks* each, commencing on the second Wednesday in May, and the second Wednesday in November. Terms of tuition are as follows, payable one half in advance:—

In all the English branches,	$12 00
Music,	20 00
Use of Piano,	5 00
French,	12 00
Latin,	12 00
Drawing,	12 00

Pupils are not received for a shorter period than a term, or the remainder of a term from the time they enter. A class of children in the introductory branches will be continued at $9 per term. A small additional charge is made in the winter time for fuel.

Reference is made to the Rt. Rev. Bishop Brownell, the Rev. President Wheaton, Rev. G. F. Davis, Rev. G. Robbins, Hartford; Rev. Titus Strong, Greenfield; J. M. Goodwin, S. H. Huntington, George Beach, J. R. Gilbert and Jesse Savage, Esqrs., Hartford.

For the Churchman.

Lines

Occasioned by an Infant directing the attention of its Parent to the Evening Star.

My infant boy! with upward gaze
Fix'd on yon radiant star,
Thou wondering seem'st to ask what 't is
So brightly shines afar.

Thy tiny finger earnest points
To guide aright my view,
As if to lead thy parent's thoughts
To heavenly objects too.

Vain are the boasted powers of speech,
As yet denied to thee,
When such mute eloquence as thine
Can teach thus forcibly.

A speaking lesson to my heart
It solemnly conveys,
He truly said, "From mouths of babes
Thou hast perfected praise."

So soon, my little cherish'd one,
To thee then is it given,
To turn from earth thy parent's gaze,
And point the path to heaven?

Then be it mine, with heavenly aid,
To guide thy steps aright,
To point thy infant heart and mind
Beyond that starry height;

To turn thy young aspirings
From fame's false diadem,
To fix thy upward aim to him,
The STAR OF BETHLEHEM.

H. M. S.

HISTORICAL.

DEATH OF CRANMER.

WE now proceed to the consideration of the Archbishop's conduct in the closing scene of his eventful life.

The sixth paper of submission was dated on the 18th of March. It contained a prayer for mercy; and the answer to this petition was an order for his almost immediate execution. From the very first it had been determined that he should suffer as a heretic; but his enemies waited awhile, that they might fix upon him the infamy of cowardice and unfaithfulness; and when artifice and temptation had done their worst, the fire was speedily lighted for his destruction. By way of preparation for the solemnity, the provost of Eton College, Dr. Cole, had secret instructions from the Queen to prepare a sermon for the occasion; and, lest the feelings of the people should break out into violence and tumult, many of the neighboring gentry and magistrates were assembled in Oxford, with their servants and retainers, to keep the peace and witness the execution. On the 20th of March, the day before he suffered, the Archbishop was visited in his prison by Dr. Cole, and interrogated by him, whether he continued firm in the Catholic faith, as he had recently professed it? The answer of Cranmer was somewhat equivocal. He said that, by GOD's grace, he would be still more confirmed in the *Catholic* faith; a reply which most probably intimated that he had begun to repent of his weakness, and to form a resolution to return to the profession which he had seemingly abandoned. How the interval between that time and the day after was passed by him, we have no certain information; but it is at least likely that it was employed in preparing the prayer, the exhortation, and the repentant confession of apostacy, which were actually delivered by him immediately before his execution. On the next day, Saturday, the 21st of March, he was again visited by Cole at an early hour, and asked by him whether he was provided with money. Being answered in the negative, Cole supplied him with fifteen crowns; an indirect, but very intelligible mode of apprizing him that he must prepare for death; it being then a sort of funeral custom for persons condemned to die, to distribute alms among the people. This intimation must, in all probability, have dissipated every hope of mercy, and have convinced him that the time was come for publicly abjuring the dissimulation which had wounded his conscience and his fame, without preserving his life. Some time after Cole had retired, the friar Garcina made his appearance in the prison, and urgently besought him to transcribe a retractation of his doctrine, to be delivered by him at the stake. It is uncertain whether the document thus tendered to him was the *fifth* of the submissions ascribed to him in Bonner's printed account, but which as we have seen had hitherto been suppressed by the council; or whether (which is the more probable supposition) it was nothing more than the brief revocation of his doctrine respecting the eucharist, which, in the printed account of his submissions, is called "The saying of Thomas Cranmer, a little before his death." But however this may be, it appears that Cranmer consented to transcribe it, and thus to leave the friar under the impression that it was his intention to deliver it before the public, when he came to execution. In this, undoubtedly, there was some appearance of deception; but it was an expedient to which he was almost driven by the necessity of the case. He well knew, that if he had *then* rejected the proposed paper, and had apprized Garcina of his design to revoke his former submissions, he never would have been allowed to address the bystanders for that purpose, and would thus have perished under the imputation of impenitent apostacy. But though he consented to transcribe the friar's document, there is no reason whatever to believe that he ever set his name to it; for the seventh paper attributed to him in Bonner's printed statement appears there, unlike the other six, without the signature of *Thomas Cranmer;* although the account affirms that it was written with his own hand. It may therefore be reasonably concluded that he agreed to transcribe it purely for the purpose of ridding himself of the friar's solicitations, and of thus securing an opportunity of proclaiming his repentance before he died.

The facility afforded him for this public confession was, accidentally, beyond his hopes. Between nine and ten o'clock on the 21st of March, the Lord Williams, with others of the neighboring gentry, arrived in Oxford, for the purpose of presiding at the sacrifice of the reclaimed arch-heretic. The morning, however, happened to be so rainy, that instead of conducting him at once to the stake, they brought him to St. Mary's Church, in the full expectation that he would there complete the triumph of the Romanists, by proclaiming, with his dying breath, his adhesion to their Communion. On his way thither he was placed between two friars, whose office it was to murmur out certain psalms which, it was conceived, were appropriate to his mournful situation. On his entrance into the church, the *Nunc Dimittis* was chanted; and the Archbishop was then led forward to a scaffolding or platform, raised in front of the pulpit. When he had ascended it, he knelt down to pray; and wept so bitterly that many of the spectators were also moved to tears; more especially those among them "who had conceived an assured hope of his conversion and repentance."

Dr. Cole then commenced his sermon; in which he stated that Dr. Cranmer had been the prime agent in all the pernicious changes by which the realm had been for so many years distracted. He had usurped the office of pronouncing the divorce between Henry VIII. and Queen Catherine; and though he might have been impelled rather by the persuasions of other men, than by any malicious motive, yet he had thus become the chief author of all the confusion that had followed. He had, moreover, not only been the notorious patron of all the heresies which had burst into the kingdom, but had persisted in maintaining them, both by disputation and by writing: and so long a perseverance in error had never, but in time of schism, been pardoned by the Church. The preacher also stated, that in addition to these causes of Cranmer's execution, the Queen and her council were moved by certain other reasons which it would not be fit or convenient to disclose.

Having next exhorted the bystanders to profit by the melancholy example before them, Dr. Cole addressed his discourse to Cranmer himself. He reminded the prisoner of the mercy of GOD, who will not suffer us to be tempted beyond what we are able to bear; expressed a good hope that he would, like the penitent thief, be that day with CHRIST in paradise; encouraged him to meditate on the deliverance of the three children, to whom GOD made the flame seem like a pleasant dew, on the rejoicing of St. Andrew in his cross, and the patience of St. Laurence on the fire; and assured him that if in his extremity he should call on GOD, and on such as have died in his faith, he would either abate the fury of the flame, or else would give the sufferer strength to endure it. He gloried in the final conversion of Cranmer to the truth, which could only be regarded as the work of GOD: and concluded with many expressions of commendation, and with a promise that masses should be sung for his soul in every church in Oxford.

Having finished his sermon, the preacher desired that all who were present would offer up their supplications for the prisoner. On this Cranmer himself immediately knelt down in secret prayer. His example was followed by the rest of the congregation. They all of them prayed together, as by one consent. Those among them who once hated him as an incorrigible heretic, were now melted by the spectacle of his repentance; while others who had loved him before, were yet unable suddenly to hate him, and fondly clung to the hope that after all he would return to his former profession, and make a public acknowledgment of his fall. This general feeling of compassion had been powerfully heightened by the appearance of the Archbishop during the sermon. He had stood before the people the very image of sorrow; his face bathed in tears, his eyes sometimes raised to heaven in hope, sometimes cast down to the earth for shame, but still preserving throughout a venerable aspect, and quiet solemnity of demeanor.

When his silent devotions were concluded, Cranmer rose from his knees, and turning toward the people, heartily thanked them for their prayers. He then said, "I will now pray for myself, as I could best devise for my own comfort, and say the prayer, word for word, as I have here written it;" and remaining still on his feet, he recited from his manuscript the following supplication:—

"O FATHER of heaven: O SON of GOD, Redeemer of the world; O HOLY GHOST, proceeding from them both, three persons and one GOD, have mercy upon me, most wretched caitiff, and miserable sinner! I, who have offended both heaven and earth, and more grievously than any tongue can express, whither then may I go, or whither should I fly for succor? To heaven I may be ashamed to lift up mine eyes; and in earth I find no refuge. What shall I then do? Shall I despair? GOD forbid. O good GOD! Thou art merciful, and refusest none that come unto thee for succor. To thee therefore do I run. To thee do I humble myself; saying, O LORD GOD, my sins be great, but yet have mercy upon me for thy great mercy. O GOD the Son, thou wast not made man, this great mystery was not wrought for few or small offences. Nor thou didst not give thy Son unto death, O GOD the Father, for our little and small sins only, but for all the greatest sins of the world; so that the sinner return unto thee with a penitent heart; as I do here at this present. Wherefore have mercy upon me, O LORD, whose property is alway to have mercy. For although my sins be great, yet thy mercy is greater. I crave nothing, O LORD, for mine own merits, but for thy name's sake, that it may be glorified thereby: and for thy dear Son JESUS CHRIST's sake."

Having finished this act of devotion he knelt down, and repeated the Lord's Prayer, all the congregation on their knees devoutly joining him. Then, rising on his feet once more, he addressed a solemn exhortation to the people, in which he warned them that *the love of this world is hatred against* GOD; enjoined them to remain in willing and cheerful obedience to the King and Queen; besought them to live together like brethren and sisters; and, lastly, entreated the wealthy to lay up in their hearts the saying of our LORD, *It is hard for a rich man to enter into heaven;* and also the words of St. John, "*Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of* GOD *in him?*"* He then continued his address to the people, in the following memorable words:—

"And now, forsomuch as I am come to the last end of my life, whereupon hangeth all my life past, and my life to come, either to live with my Saviour CHRIST in heaven in joy, or else to be in pain ever with wicked devils in hell; and I see before mine eyes presently either heaven ready to receive me, or hell ready to swallow me up; I shall therefore declare unto you my very faith, how I believe, without color or dissimulation. For now is no time to dissemble, whatsoever I have written in times past.

"First, I believe in GOD the Father Almighty, Maker of heaven and earth, &c., and every article of the Catholic faith, every word and sentence taught by our Saviour CHRIST, his apostles, and prophets, in the Old and New Testament.

"And now I come to the great thing that troubleth my conscience more than any other thing that ever I said or did in my life: and that is, the setting abroad *of writings contrary to the truth. Which here now I renounce, and refuse, as things written with my hand contrary to the truth which I thought in my heart, and writ for fear of death, and to save my life, if it might be: and that is, all such bills, which I have written or signed with mine own hand, since my degradation; wherein I have written many things untrue. And forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished. For if I may come to the fire, it shall be first burned. And as for the Pope, I refuse him, as* CHRIST's *enemy and Antichrist, with all his false doctrine.*"

The amazement and confusion of the assembly at the utterance of this speech, may very easily be imagined. All his judges, and doubtless a very large portion of the audience, expected nothing from his lips but an open and penitent abjuration of his Protestant opinions. Instead of this, he proclaimed that he had nothing to repent of but his unworthy professions of the Romish faith. It was to no purpose that Lord Williams vehemently reminded him of his submission and dissembling, and exhorted him to remember himself, and play the Christian man. The Archbishop remained unshaken. "Alas! my Lord," was his reply, "I have been a man that, all my life, loved plainness, and never dissembled till now against the truth, which I am most sorry for; and I cannot better play the Christian man than by speaking the truth, as I now do." He further protested that, with regard to the doctrine of the sacrament, he still believed precisely as he had written in his book against the Bishop of Winchester.

By this time the exasperation of the Romanists had become outrageous. The assembly broke up, and the Archbishop was hurried to the place of execution. On his way thither, one of the friars, foaming with rage and disappointment, assailed him with reproaches for his inconstancy, and bade him remember his recantation; repeatedly crying out, "Was it not thy own doing?"* On his arrival at the stake, he put off his garments with alacrity, and even with haste, and stood upright in his shirt. When his caps were taken off, his head appeared so bare that not a single hair could be discerned upon it. His beard, however, was long and thick, and his countenance altogether of such reverend gravity, that neither friend nor foe could look upon it without emotion. While the preparations for his death were completing, a bachelor of divinity, accompanied by two Spanish friars, made one desperate effort to recall him from his apostacy. But their attempts were utterly fruitless. The Archbishop was only moved to repeat that he sorely repented of his recantation, because he knew it was contrary to the truth. On this the friars said, in Latin, to each other, "Let us leave him to himself; the devil is surely with him, and we ought no longer to be near him." Lord Williams became impatient of further delay, and ordered the proceedings to be *cut short.* Cranmer, therefore, took his surrounding friends by the hand, and bade them his last farewell; while his defeated monitor, the bachelor, indignantly rebuked them for touching the heretic, and protested that he was bitterly sorry for having come into his company. He could not forbear, however, once more, to urge his adherence to his recantation. The answer of Cranmer was, "This is the hand that wrote it, and therefore it shall first suffer punishment."

The fire was now speedily kindled; and Cranmer immediately made good his words, by thrusting his right hand into the flame. He held it there with unflinching steadiness, exclaiming from time to time, "This hand hath offended,—this unworthy hand!" So immoveable was his fortitude, that the spectators could plainly perceive the fire consuming his hand, before it had materially injured any other part of his frame. At last, the pile became completely lighted, and then the fire soon did its work upon him. To the very last, his resolution continued firm. When the flames mounted, so that he was almost enveloped by them, he appeared to move no more than the stake to which he was bound. His eyes, all the while, were steadfastly raised toward heaven; and so long as the power of utterance remained, his swollen tongue was repeatedly heard to exclaim, "This unworthy hand!—Lord JESUS, receive my spirit."

That Cranmer's "patience in the torment, and courage in dying" were worthy of the noblest cause, is amply and generously attested by the Roman Catholic spectator who has left us an account of his last sufferings. "If," says the writer of that narrative, "it had been either for the glory of GOD, the wealth of his country, or the testimony of the truth,—as it was for a pernicious error, and subversion of true religion,—I could worthily have commended the example, and matched it with the fame of any father of ancient time." There is a sort of traditional story that, after he was burned, his heart was found unconsumed in the midst of the ashes. The tale is scarcely worth repeating. It is, indeed, just possible, that when the flames had nearly consumed the parts more immediately exposed to their action, the heart may have been separated from the body; and may have accidentally fallen upon a spot where the fire was less fierce: and there it may have been found comparatively uninjured, or, at least, in a state which might enable a spectator to distinguish it. And this may have given birth to a report which credulity or superstition might exalt into a miracle.†

Thus perished Archbishop Cranmer;—a man, to whom the obligations of this country must ever be "broad and deep:" for to his conscientious labors and incomparable prudence and moderation, we are, under Providence, mainly indebted for the present fabric of our Protestant Church. The brightness of his last hour was preceded, it is true, by an awful interval of darkness. The shadows, however, most happily passed away from him; and his name resumed its lustre in the midst of the fires of his martyrdom. The revival of his courage was the bitterest of all imaginable disappointments to the Romish party. The final prostration of his integrity would, to them, have been a great and inestimable spoil. So blind was the impatience of the Church of Rome for the ruin of his fame, that it drove her to a prodigal application of her customary craft, such as must have tended only to the defeat of her purpose. She trod upon the victim whom she had allured into her toils, till his heart must have revolted against her perfidious cruelty. She thus, in effect, labored unconsciously to rekindle the slumbering fires of his faith and virtue, and to defraud herself of the satisfaction of utterly murdering his reputation before she consigned his body to torture and to death. Whether she might, at the last, have spared his life, and yet have been eventually gratified with his blood, is, indeed, a question which none can certainly determine, except Him who searcheth the heart. But yet, if he is to be *judged of man's judgment,* it seems impossible to believe that he could long have endured the miseries of a dishonored and despised old age. It appears that, all along, he was smitten with remorse and horror for yielding to the recoil of flesh and blood. He protested, just before his death, that "he had oft repented of his recantation;" and the truth of this saying is irresistibly established by his whole demeanor in his last agony, as represented to us by his honest and candid "Roman Catholic reporter." And when we look at his self-possession and alacrity at the stake, and recollect at the same time his constitutional defect of firmness,—nothing can well be thought of more surprising than the heroism of his last hour. It has, indeed, been sometimes alleged, that he derived courage to retract, *only* from his despair of pardon. But his despair of pardon never can have inspired him with invincible fortitude, while the flames were devouring his flesh. His courage in the midst of sufferings (which might well extort groans, even from men made of more stubborn stuff than Cranmer), can never have been the effect of hypocrisy and dissimulation. It is impossible that he could be merely playing a part, when he held his hand immoveably in the fire that was scorching every nerve and sinew, and accused that hand as the guilty instrument of his disgrace. We have here, at least, a substantial proof that, at that moment, all anguish was light compared with the agony of his deep, but not despairing repentance. And justice demands of us further to keep in mind, that the language in which his penitence was proclaimed, relates wholly to his recent course of dissimulation. With regard to every other act of his life, he expresses himself, throughout his persecution, like one who had exercised himself to have a conscience void of offence toward GOD and man.

In a word, then, we have seen Archbishop Cranmer in his last moments, surrounded, as it were, by the ruins of his own good fame; and yet, in the midst of that piteous wreck, enabled to resume his courage, and to rise, like the apostle who denied his LORD, from the depths of human frailty, to the honors of Christian martyrdom. It is scarcely to be credited that a man like this could have borne to live "infamous and contented," if the Church of Rome had allowed him to survive. Had his life been granted him, he must soon have loathed a gift which would only have reserved him for sufferings worse than the bitterness of death. He might then, possibly, have sunk under the silent, though inglorious martyrdom, of a wounded spirit; but, more probably, he would have been enabled to *renew his strength* to seek a refuge from his anguish by rushing a voluntary martyr into the flames.
—Le Bas' Life of Archbishop Cranmer.

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* This exhortation was rendered very appropriate by the severe scarcity then prevalent at Oxford.

* *Nonne fecisti.* Foxe.

† This story is omitted in the later editions of Foxe. But it seems to have been so implicitly credited by Strype, that he expresses his regret that the heart, which the fire had left inviolate, was not preserved in an urn!—*Strype's Cranmer,* b. iii. c. 21.

With his usual minuteness of detail, Strype has given us the following items of the charge for the burning of Cranmer:

	s.	d.
For a hundred of wood fagots, . . .	6	0
For a hundred of half furze fagots, . . .	3	4
For the carriage of them, . . .	0	8
For two laborers	1	4

Ibid.

From which we learn that the burning of a heretic usually cost the public about 11s. 4d.

PRACTICAL.

From the Sunday School Journal.

TESTS OF SPIRITUALITY.

IT is constantly said that the great defect of active Christians of our day is of vital piety—of spirituality. It has been repeatedly alleged that the want of this in teachers is the great cause of the comparative inefficiency of Sabbath Schools. The late Mr. Cornelius presented every student for the ministry under his official care with a copy of the life of Henry Martyn, as an incentive to devotedness. We should like to see a similar offer made to every teacher in the land, of *Owen on the Grace and Duty of being Spiritually Minded.* We could wish that by some circumstances, the whole body of us might be shut up for a week from all distractions, and have this alone, with the Gospel, to beguile our seclusion. If it should not prove a test of sincerity, and be the means of deepening the interest of every devout reader in the promotion of genuine piety, we should distrust almost any instrumentality of the kind.

"If men are willing to deceive themselves, or to hide themselves from themselves, to walk with GOD at all peradventures, to leave all things at hazard, to put off all trials unto that at the last day, and so never call themselves unto an account as unto the nature of their duties in any particular instance, it is no wonder if they neither do nor can make any distinction in this matter as unto the true nature of their thoughts in spiritual duties. Two things are required hereunto.

1. That we impartially and severely examine and try the frames and actings of our minds in holy duties by the word of truth; and thereon not be afraid to speak that plainly unto our souls which the word speaks unto us. This diligent search ought to respect our principles, aims, ends, actings, with the whole deportment of our souls in every duty. (See 2 Cor. xiii. 5.) If a man receiveth much money, and look only on the outward form and superscription, when he supposeth that he hath great store of current coin in gold and silver, he may have only heaps of lead or copper by him. But he that trades in it as the comfort and support of his natural life and condition, he will try what he receives both by the balance and the touchstone, as the occasion requires, especially if it be in a time when much adulterated coin is passant in the world. And if a man reckons on his duties by tale and number, he may be utterly deceived; and be spiritually poor and a bankrupt, when he esteems himself rich, increased in goods and wanting nothing. Some duties may appearingly hold in the balance as to weight, which will not hold it to the touchstone as to worth. Both means are to be used if we would not be mistaken in our accounts. Thus GOD himself in the midst of a multitude of duties calls the people to try and examine themselves whether or no they are such as have faith and grace in them, and so like to have acceptance with him. (Isa. lviii. 2, 3, 4, 5.)

2. Add we must unto our own diligent inquiry fervent prayers unto GOD, that he would search and try us as unto our sincerity, and discover unto us the true frame of our hearts. Hereof we have an express example. (Psalm cxxxix. 23, 24.) "Search me, O GOD, and know my heart, try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." This is the only way whereby we may have the Spirit of GOD witnessing unto our sincerity, with our own spirits. There is need of calling in divine assistance in this matter, both from the importance of it, and from its difficulty; GOD alone knowing fully and perfectly what is in the hearts of men.

I no way doubt but that in the impartial use of these means, a man may come to assured satisfaction in his own mind, such as wherein he shall not be deceived, whether he doth animate and quicken his thoughts of spiritual things in duties with inward vital grace, or whether they are impressions on his mind, by the occasion of the duty.

A duty this is of great importance and necessity, now hypocrisy has made so great an inroad on profession, and gifts have deflowered grace in its principal operations. No persons are in greater danger of walking at hazard with GOD, than those who live in the exercise of spiritual gifts in duties, unto their own satisfaction and others. For they may countenance themselves with an appearance of every thing that should be in them in reality and power, when there is nothing of it in them. And so it hath fallen out. We have seen many earnest in the exercise of this gift, who have turned vile and debauched apostates. Some have been known to live in sin and indulgence of their lusts, and yet to abide constant in their duties. (Isa. i. 15.) And we may hear prayers sometimes that openly discover themselves, unto spiritual sense, to be the labor of the brain, by the help of gifts in memory and invention, without an evidence of any mixture of humility, reverence or godly fear; without any acting of faith and love. They flow as wine, yet smell and taste of the unsavory cask from whence they proceed. It is necessary, therefore, that we should put ourselves on the severest trial, lest we should be found not to be spiritually minded in spiritual duties."

PRAY WITHOUT CEASING.

A NUMBER of ministers were assembled for the discussion of difficult questions, and among others it was asked how the command to pray without ceasing could be complied with? Various suppositions were started, and at length one of the number was appointed to write upon it, and read at the next meeting; which being overheard by a plain sensible servant girl, she exclaimed,—What: a whole month wanted to tell the meaning of that text? It is one of the easiest and best texts in the Bible. Well, well, said an old minister, Mary, what can you say about it? Let us know how you understand it; can you pray all the time? O yes, Sir. What, when you have so many things to do? Why, Sir, the more I have to do the more I can pray. Indeed! well Mary, do let us know how it is; for most people think otherwise. Well, Sir, said the girl, when I first open my eyes in the morning, I pray, LORD, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin the work, I pray that I may have strength equal to my day; when I begin to kindle up the fire I pray that GOD's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed of all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to GOD as *my* father, and pray for the spirit of adoption that I may be *his* child—and so on, all day, every thing I do furnishes me with a thought for prayer. Enough, enough! cried the old divine, these things are revealed to babes, and often hid from the wise and prudent. Go on, Mary, said he, pray without ceasing, and as for us, my brethren, let us bless the LORD for this exposition, and remember that he has said, the *meek* will he guide in judgment.

The essay as a matter of course was not considered necessary after this little event occurred.
—Baptist Repository.

VARIETIES.

BIBLE ANECDOTE.

I HAD a striking example of the power of the Bible on the mind of an unbeliever, who was a determined opposer of the truth.

At the house of a nobleman, where a large party was assembled, I conversed with a captain in the navy, and a surgeon: the conversation was extremely painful to me, as they argued and cavilled angrily. I answered them from the Bible, which I held in my hand. Our host having listened to us for some time said, "It appears to me necessary, before answering these gentlemen from the Bible, that you should declare to them what it really is, because I am aware that your antagonists are not convinced of the divinity of that book." "What! my Lord," replied I, "if I were to draw the captain's sword, and wound him therewith, would it be requisite to make him sensible that he was wounded that this gentleman (the surgeon) should testify: 1st. That the sword is of good steel; 2d. That the blade has a keen edge; 3d. That the muscles and veins being cut, this gentleman is obliged to feel? Is not the proof of a sword being a sword, demonstrated by its point and edge? And think you, that the everlasting GOD, who has spoken this word, which he declares to be sharper than any two-edged sword, has not given to it a sufficient efficacy to strike and penetrate the conscience of one of his creatures! a man! a sinner? No, gentlemen," continued I firmly; (several of the rest of the company were now around us, and listened with apparent interest;) "no; I do not believe that the truths contained in this holy volume require that to be recognised as such, man must affix the seal of his approbation, or, that the true and living light cannot enlighten the understanding of a mortal, until the fœtid and vacillating flame of the lamp of reason is united thereto."

Upon this, the captain withdrew to the recess of the window; while I answered several questions concerning faith, and its consequent peace.

The captain appeared agitated; after some minutes had elapsed, he returned to us, and said to me, with visible emotion, "Pray, tell me, if the habitual joy and security which you now possess are the results of the principles which you hold?" "Sir," replied I, affectionately, "whenever I expose myself to the rays of the sun, I receive not only light but heat therefrom. In like manner, whenever I read or meditate on the word of truth and life, I experience the same effect in my soul, because it is impossible to contemplate by faith, JESUS the Son of the FATHER, and the brightness of his glory, without having a deep sense of the vivifying light which emanates from and beams in Him."

"Upon my honor!" exclaimed the Captain, "I begin to believe that you are in the right. I never so earnestly desired, as I now do, to know that happiness which you possess. Indeed, Sir, I deem you the happiest of men, and I would give the half of my fortune to think as you do." I smiled and replied, "Your honor is only that of a poor sinner, make it not then your stay; as to the happiness which I possess, it cost me nothing, and GOD will not sell it dearer to you than he has done to me." "What then must I do to obtain it?" rejoined the Captain in a tone of vexation. "You must lend a willing ear, and apply your heart," replied I, "to the words of the apostle James: 'Wherefore, lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.'" "We must confess," said our host, "that the means are easy, and the doctrine which we have just heard, powerfully attractive."

I am ignorant in what measure my auditors really believed, but I have always felt persuaded, that the testimony of GOD was on that day powerfully brought home to the heart of one, to whom every argument, and every evidence that human reason could advance, had proved unavailing. The heart of this man was undoubtedly moved by the voice of the ALMIGHTY, speaking in His word, and this logician, who doubtless had often endeavored by the subtlety of logic to argue against others, found himself vanquished before the wisdom of the Omnipotent Saviour, who destroys the wisdom of the wise, and by the preaching of the Gospel makes foolish the wisdom of the world.*—Malan's Gospel Seeds.*

ANECDOTE OF COLLINS AND A COUNTRYMAN.

ANTHONY COLLINS, who has generally been considered a free-thinker, one day met a countryman going to church. "Where are you going?" said the philosopher. "To church, Sir." "What to do there?" "I worship GOD, Sir." "Pray is your GOD great or little?" "He is both, Sir." "How can that be?" "Why, he is so great that the heaven of heavens cannot contain him, and he is so little that he can dwell in my heart." Collins afterward declared, that this simple observation of the countryman had more effect upon his mind than all the volumes he had perused, written by the learned doctors.

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